

THE
JUVENILE INSTRUCTOR
JUBILEE YEAR

1866

VOL. L

FEB

NO. 2

1915



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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

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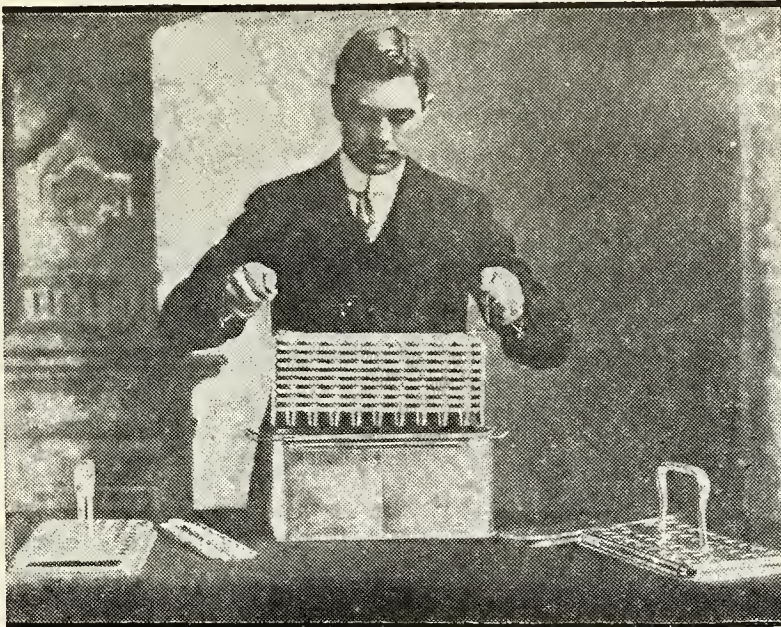
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

Grandfather's Valentine.

By Annie Malin.

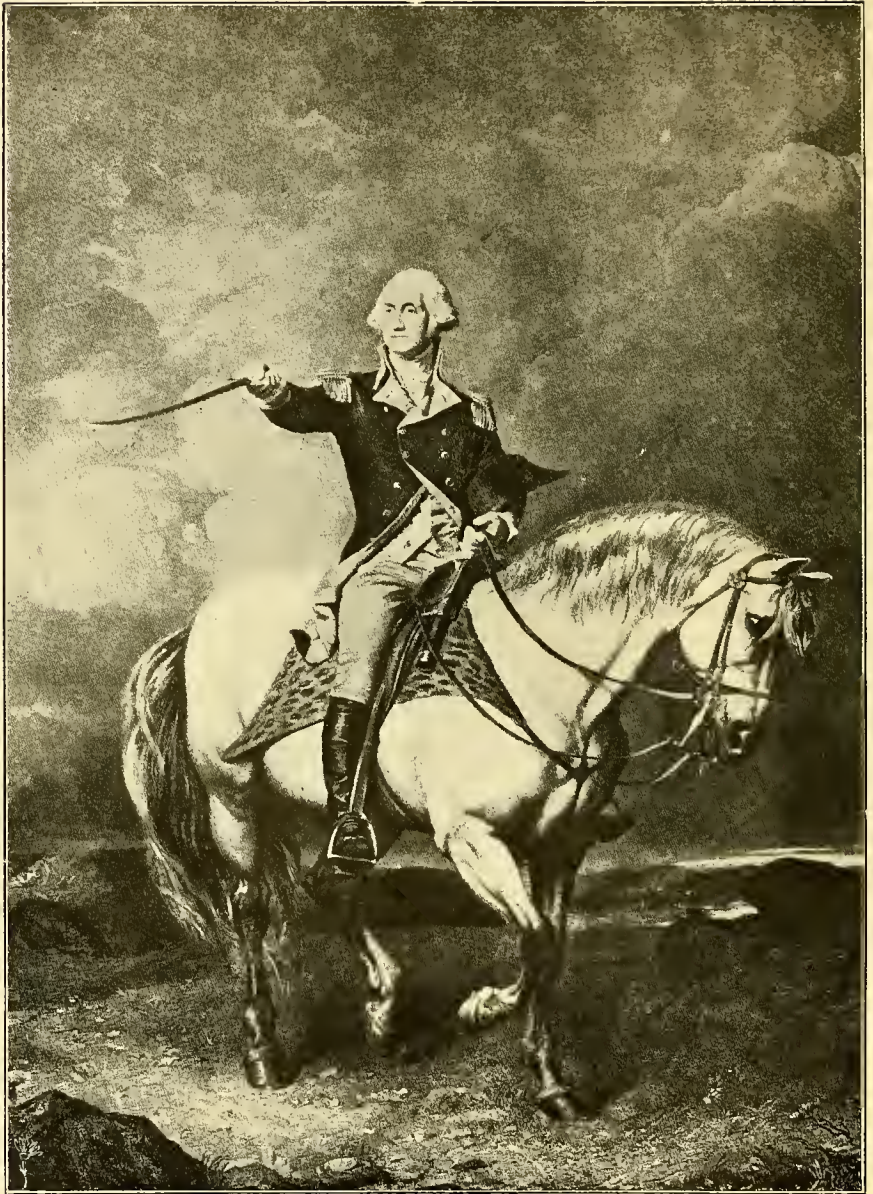
Eyes on the fire, and thoughts on the past,
Grandfather sat in his easy chair,
And grandmother, near him, rocked to and fro,
While the fire-light played on her snowy hair.

"And do you remember?" she softly asked,
"One winter day long years ago,
When you sent me a Valentine, hearts entwined,
And pierced by an arrow from Cupid's bow?"

Grandfather smiled, and his faded eyes
Gazed tenderly now on her wrinkled face:
"And you blushed like a rose when I kissed your cheek,
Down by the willow—our trysting-place."

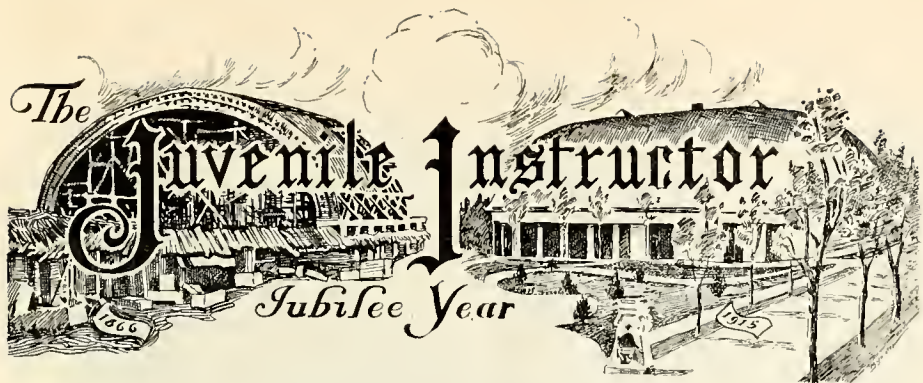
"My Valentine still, though the years are long,
And I love you more as they glide away.
And she blushed again as he kissed her cheek,
Just as she did on that happy day.

Love such as theirs leads to Heaven's gate:
A heaven on earth such love can win.
God bless and watch over them, old and worn:
Valentines still may they enter in.



GEORGE WASHINGTON.

Gilbert Stuart.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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No. 2.

Mount Vernon.

The preservation of Mount Vernon, the home of George Washington, was due to the patriotic work of Ann Pamela Cunningham, of South Carolina, who founded the Mount Vernon Ladies' Association in 1853. At that time Mount Vernon was fast going into ruin, and Ann Cunningham, inspired by a patriotic mother, made an appeal to the women of the South and later called upon the entire nation to raise money to purchase the estate. Two hundred thousand dollars was raised through the association and in 1858 title to the estate secured. In February, 1860, the organization known as the Mount Vernon Ladies' Association of the Union took possession. Much work was done in restoring the crumbling buildings and neglected grounds. The old mansion was repaired, the garden put in shape, and vice-regents were appointed in thirty-two states to keep alive an interest in the project. Everything was most encouraging for putting the enterprise upon a successful footing when, like a flash of lightning out of a clear sky, came the Civil War, and in the cloud that settled over the country Mount Vernon was forgotten except by the women to whom it had been entrusted.

A graphic statement of the difficulties encountered during the war

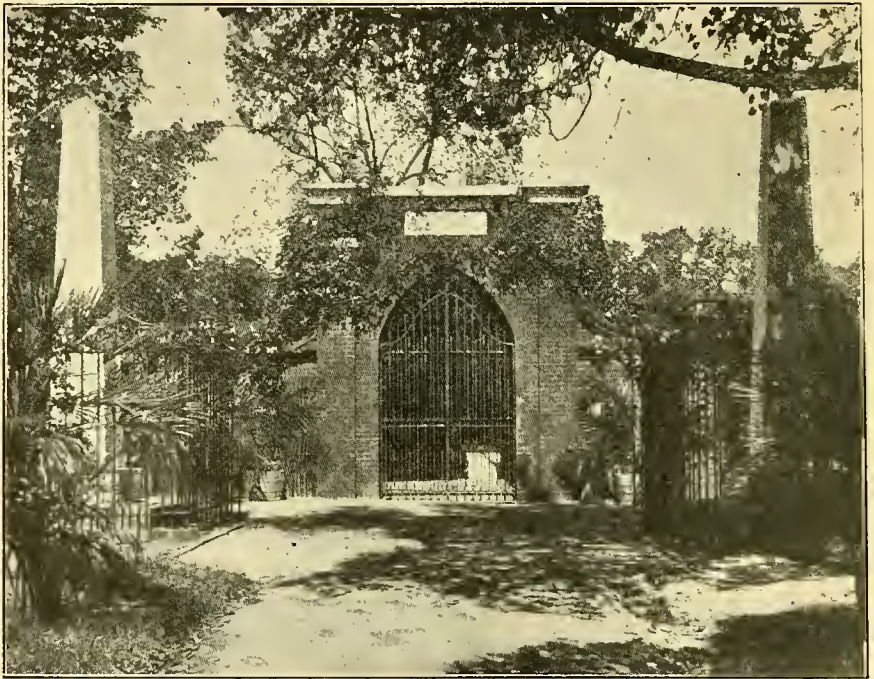
period has been recorded by Mrs. Mitchell wife of the late Senator from Wisconsin, and one of the most efficient and enthusiastic regents. At a meeting of the Council at Mount Vernon prior to her death in 1902 Mrs. Mitchell said:

"It seems like a dream to look at Mount Vernon now and to contrast it with what it was when I first became a vice-regent in the fifties. You younger women can have but little conception of the change in public sentiment between then and now. When it was suggested that women should hold Mount Vernon, the idea was regarded as almost preposterous. I remember Mrs. Richie, who was our first vice-regent from Virginia, and a most gifted woman, telling me that when she went to Boston a year or two after the project to save Mount Vernon was started, and gave readings to assist Mrs. Greenough, the vice-regent from Massachusetts, in raising funds for the purchasing money, one of the New England papers said: 'She set Boston and Cambridge on fire with enthusiasm for the patriotic work, but it must be seriously doubted whether the estate, if purchased, could be legally held by a society of women.'

"The place was not much like this when I first saw it. The mansion had almost gone to rack and ruin, the outbuildings were collapsing, and the fences were all down. It seemed hopeless, but we had made a splendid start toward restoration when the war of the sixties came on. Oh, those were the days when we went through a baptism of fire which our sister

regents now cannot realize! We sacrificed for Mount Vernon then as a mother does for her child, and it became endeared to us accordingly. The entire country was in such a trouble that Mount Vernon was forgotten save by the little Gideon band of women who had pledged to care for it. Our regent, Miss Cunningham, was in South Carolina, and could not cross the lines, nor could we hear from her except at long intervals. Our faithful superintendent, Mr. Herbert, stayed at Mount Vernon during all that dreadful time, as did Miss Cunningham's secretary, Miss Tracy. We vice-regents did

the property. Their passenger boat had been confiscated by the government and a committee was appointed to present a claim to Congress. In March 1869 Congress appropriated seven thousand dollars to settle the claim. This money was spent where most needed. Mrs. Cunningham who made the project her life's work, lived five years on the estate just prior to her death, which occurred in 1874. While residing there she began the



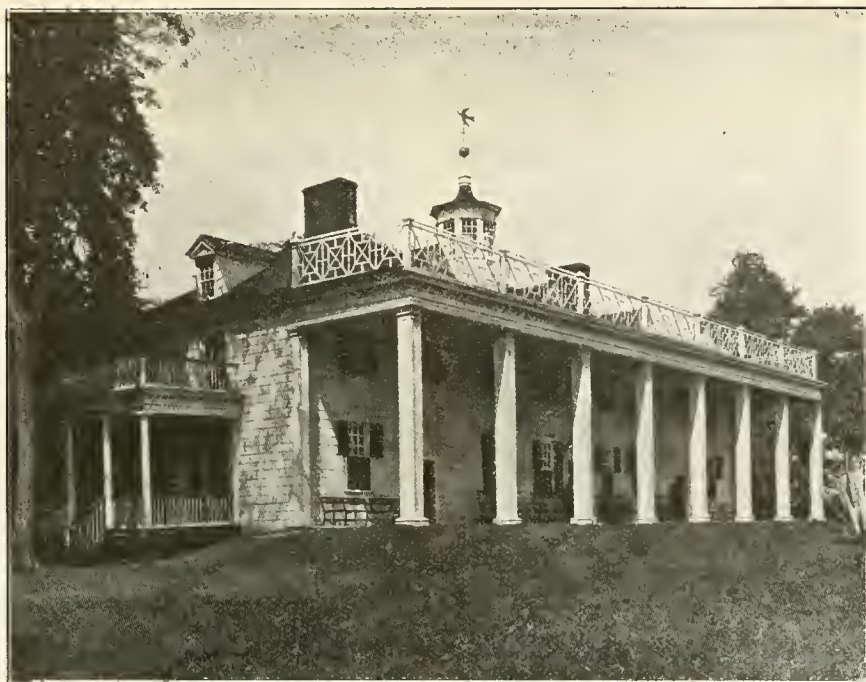
THE TOMB OF WASHINGTON.

all we could, but our best friend in those dark days was the late George W. Riggs of Washington, the association's first treasurer. Many times we faced absolute bankruptcy, and would have been compelled to beg the Government to take over the property had he not loaned us the money to avert that calamity, and by his wise counsel helped us to hold together until brighter times came."

After the war the little band of vice-regents met in Washington and discussed ways and means of holding

work of again restoring the ruined grounds and outbuildings, and soon, from various sources, means were secured with which to accomplish the desires of the ladies who had sacrificed so much for the project.

The old barn built by Washington's father in 1733, was restored; the deer paddock was finished and stocked with Virginia deer; adjoining lands were purchased and added to the mansion grounds; the rooms were filled



MOUNT VERNON.

with relics of Washington and his time and finally the dreams of Ann Cunningham were fulfilled.

There is an interesting story connected with the preservation of each and every part of the historic grounds and of every outbuilding, of every room in the mansion, a romance attached to every relic held within its sacred walls. But space will not permit us to go further into details. Suffice it to say, Mount Vernon is the Mecca for patriotic Americans. A trip to Washington is incomplete without that tranquil boat ride down the Potomac to the hallowed spot where

sleeps the "Father of his Country."

And to visit the old barn, the paddock, the flower-gardens, the servants' quarters, the various rooms of the mansion; to draw a cooling draft from the old well and finally to rest in the shade of the old-fashioned Colonial porches; to gaze across the spacious emerald-green lawns and enjoy the ineffable charm for which Mount Vernon is noted, makes one almost feel the very presence of the man who was "the first in peace, the first in war, the first in the hearts of his countrymen."

Dividing Our Joy.

"One can bear grief but it takes two to be glad. We reach the divine through someone, and by dividing our joy with this one we double it, and come in touch with the universe. The

sky is never so blue, the birds never sing so blithely, our acquaintances are never so gracious as when we are filled with love for someone."

Visiting the Home of Abraham Lincoln.

By Mary Smith Ellsworth.

Springfield, Illinois, is the city of Lincoln, the town where he made his home, practiced law and, being the state capital, the place where the martyred president served in the legislature. It is also where he lived when he was elected president of the United

States. Sometime ago I visited the cemetery where Lincoln is buried. There they have erected a monument to his memory built so that part of the base is used for a museum wherein the Lincoln family have collected precious relics pertaining to Abraham Lincoln and his family. The other part contains a vault where Lincoln is laid away. Mr. Edward S. Johnson, who is a Civil War soldier and who has charge of this museum, told us that the body of Lincoln was taken up and placed in the new crypt of the monument on September 26, 1901 after having remained in the grave from December 21, 1865, and that it was in a perfect state of preservation, only



LINCOLN AND HIS GENERALS.

From Left to Right: Farragut, Sherman, Hancock, Lincoln, Thomas, Grant, Meade, Sheridan, Hooker.

States and where his body found its resting place. The home where he dwelt is a large two-story frame building. The four front rooms are used as exhibition rooms now. Here one may see pictures of Lincoln from his boyhood all through the different activities of his life. The furniture in these rooms is the same as he used when he lived in Springfield. The most notable pieces are the desk he used in his law office, the couch he used during his courting days and the chair used by Daniel Webster during his lifetime.



LINCOLN MONUMENT.

Oakridge Cemetery, Springfield, Ill.

shrunk. I could not help noticing, as I walked about this Museum, the evidences of genealogy on every hand, and I am going to tell my reader a little of what is contained there. First, I saw Abraham Lincoln's father's

Bible, containing the family record written by Abraham Lincoln. Then a picture and the story of the Lincoln home when he lived in Gentryville, In-

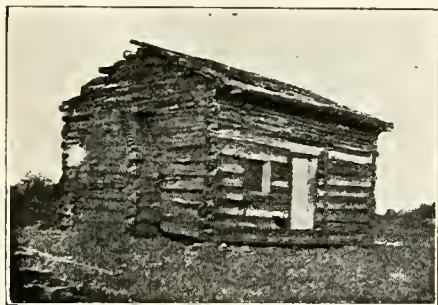
ture of the old home on Nolin Creek in Kentucky in 1808 where Abraham Lincoln was born February 12, 1809. Then a picture of the old grist mill in



BRONZE FIGURES ON LINCOLN'S MONUMENT.

Oakridge Cemetery, Springfield, Ill.

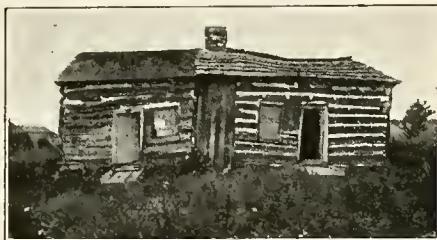
diana, the home where his mother died in 1818, the family having lived there thirteen years and then moved to Macon County, Illinois. Another pic-



This Old House, once upon a time,
Sheltered the Immortal Abraham.

Isn't it inspiring for us to know

That one so great should start so low!
It teaches us that by push and vim
The humblest child has a chance to win.

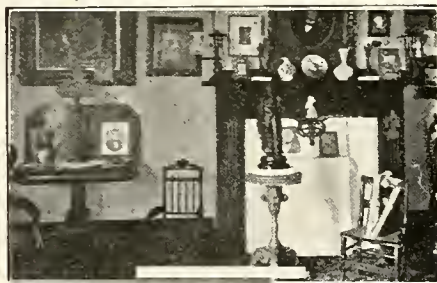


ABRAHAM LINCOLN'S OLD HOME.
Built by Lincoln and his father, in 1831.
Kentucky, run by water power, where
Thomas Lincoln, the father lived. Then
the story of Austin Galligher when he
rescued Abraham Lincoln from drown-



INTERIOR LINCOLN'S LOG CABIN.

ing. Then a picture of the Fox Ferry, 1826, where Lincoln was employed as ferry-man on the high river. His first money was earned in this capacity.



PARLOR OF LINCOLN'S HOME.
Springfield, Ill.

Then the story of Lincoln as a rail splitter on the Sangamon river. Then the old cabin in Farmington, Ill., 1831,

where the father died January 15, 1851. There were other evidences of genealogy on every hand.

Just a little way from the Museum



ABRAHAM LINCOLN'S HOME.
Springfield, Illinois.

the citizens of Springfield have erected a large mausoleum which contains one thousand crypts ranging in price from \$200 to \$300 per crypt. Most of them are paid for in advance, but not occupied. They are held by families, and of course it is the rich who own them. As you enter the door, the first things

that commands your attention are the comfortable marble seats on either side of the entrances. In the panels of the walls these inscriptions are made: "As you pass along these corridors you will find inscribed upon some of the tombs the names of those who rest here. This may appeal to you as a new thought. Strange as it may seem, prior to 1901 it was a custom almost universal to bury our loved ones in the ground, to be destroyed; but as we stand here we can but wonder why entombment of the dead was not followed throughout all time." Another one records: "Any material body that has once held a beautiful spirit possesses an immortal value for it bears the visible stamp of the invisible mystery, and faint though it be, it is sufficient in its precious essence to inspire the flight of mortal imagination to solace the living hearts that remember." Again: "It has even been the wish of men to place their dead near them, for so their resting place may be visited and their memory kept alive. Respect for the dead and love for their memory are marks of civilization."

The Bright Side.

There is many a rest on the road of life,
If we only would stop to take it,
And many a tune from the better land,
If the querulous heart would wake it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry wind prevaieth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate, slender threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve, and wonder.

—Selected.



OLD DESERET NEWS BUILDING.

Where the first "Juvenile" was printed. (Site of present Hotel Utah.)

Bits of "Juvenile" History.

By John Q. Cannon.

Compared with the linotype machines of today, which do away with type-setting by hand, and with the perfecting presses, which do away with the boy "feeder" and the girl "folder," the early days of the JUVENILE INSTRUCTOR seem almost amusing in their simplicity. In the half-story which formed the highest floor of the old "Deseret News" building, located behind the cobble-stone wall on the corner where the Hotel Utah now rears its stately pile, the first type for the modest little JUVENILE was set in 1866. In the basement of the same building, over toward the west wall, stood the old hand-press which turned out the first impressions of the periodical which is now celebrating its jubilee year. Not one of those earliest compositors or pressmen is now living. In the late Joseph Bull, who was prominently mentioned in last month's article on this subject, was to be found perhaps the best composite personality of all these original employees. He was a first-class all-round printer of the old school, being equally at home at the compositor's case or the hand press, with no small ability as an

outside solicitor for business. He was in many respects a severe taskmaster—at least his apprentices thought so—but he made good workmen out of his "boys," and as they grew to years of reason they came to look upon him with sincere respect. He was also not without histrionic gifts of more than usual power, and trod the boards worthily on many occasions in the "heavy" roles of tragedy and drama.

Among his associates who assisted in the mechanical work of the early volumes were others who worshiped in odd moments at the shrine of Thespis. Looking back over the years it would seem as though a whole company might have been made up from the workmen in the old establishment. From the ranks of the "art preservative of all arts" there were, besides Bull himself, James A. Thompson, artistic job-printer, who could ruffle it with the best of them as dashing cavalier; John E. Evans, printer, proof-reader and reporter, who was scarcely second to William C. Dunbar as character delineator and comedian; Richard Matthews, pressman, whose fat calves made him an ideal

stage butler or footman, but whose aspirations were always higher; John B. Kelly, pioneer bookbinder, who shrank not from the humbler, though not incapable of the loftier, roles of the mimic stage. Besides these there

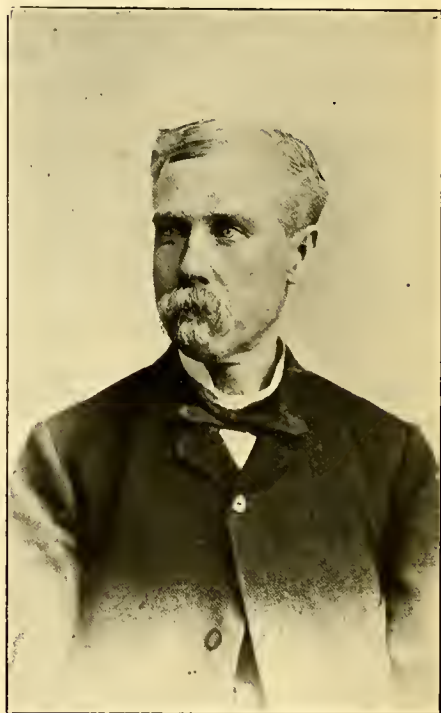


GEORGE Q. CANNON.
At about 36 years of age.

were James MacKnight, a many-sided genius in other lines than printing and play-acting; Henry McEwan, typo and foreman, dramatic reader, actor, prompter and stage manager; and Dan McIntosh who shone as a "juvenile." Among lesser lights were the printers' apprentices, happy to strut their brief hour as Roman soldiers, London mobs or Scottish witches—in which galaxy the names of "Eph" McMillan, "Billy" Grimsdell and others still living come to mind. When the first volume of the *INSTRUCTOR* was printed there was only one of the gentler sex employed in the "Deseret News" establishment, the wife of Bookbinder Kelly; her forte was folding and

stitching—and cooking a warm dinner for her husband during the noon hour without leaving the shop. She had no inclinations toward the stage, so that any early cast of players from the old office would have had to be made up of male characters only. A couple of years later, however, girls were taken into the office to learn type-setting, the very first in this line being still alive, Mrs. Rosina Cannon Lambert. Among later additions to the female force there may have been, and probably were, some who faced the footlights and the audiences in amateur playhouses if not in the Salt Lake Theatre.

Even surpassing Joseph Bull for



HENRY MCEWAN.

length and value of service with the *JUVENILE* must be mentioned George C. Lambert. At the suggestion of his uncle, Editor George Q. Cannon, he learned the printer's trade from top to bottom, and was with the little paper

almost from the beginning in every capacity during many years. He was as loyal to it in its years of trial and precarious growth as he was in its eventual success. He made the JUVENILE the "apple of his eye;" traveled in its interest from one end of the intermountain country to the other; had a personal acquaintance with all of its agents and most of its subscribers far and near; kept its books, set its type, worked its press, wrote for its columns, and mailed it to its readers. No one except the editor himself was so long identified with it; and none could have had its welfare more at heart.

Such a press as the JUVENILE was first printed on is today a curiosity, seen only in picture books or museums. As stated, the "Deseret News" press-

years, the composing room came down one flight of stairs, and the book-binding moved up. A cylinder press was soon after installed, operated at first by hand power and later by steam. Then, as the publishing business grew, a new building was erected



GEORGE C. LAMBERT.

room was in the basement, the composing room on the top floor. The "forms" or pages when made up and ready for printing were lowered in a box by a rope wound around the axis of a large wheel, through trap doors which pierced all the floors. Within a few

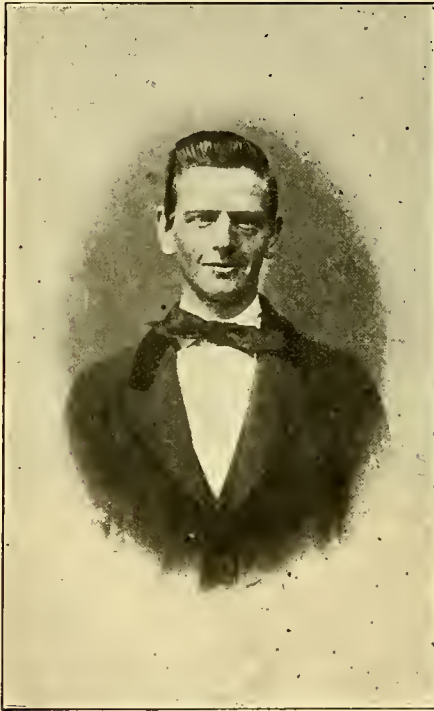


ROSINA CANNON LAMBERT. (Standing.)

east of the old landmark, connected with it at the second story by a suspension bridge. The new building had engine and press rooms on the ground floor—other cylinder and job presses being now installed—and composing rooms above. During these various moves the JUVENILE force set its own type, though the "Deseret News" did the press work; and this continued when the little paper's composing room and business office were located in the west part of the old emigrant house which stood in the center of the Tithing office yard. With the removal of the plant to President Cannon's residence in the Seventeenth

ward, where it occupied two large rooms in the northwest basement, the INSTRUCTOR put in its own press, a cylinder capable of printing eight pages at once, and requiring a generous expenditure of human strength for its operation.

The most interesting part of the JUVENILE'S history is the earliest. Conditions were of almost inconceivable crudeness, and the shifts to which it was put to meet its obligations and to comply with its patrons' expectations were sometimes serious enough.



J. E. EVANS.

Occasionally it would drop several weeks behind its proper date of publication, while awaiting a delayed shipment of paper. When the latter arrived, there would be feverish haste to catch up again, with hopeful expressions that such disappointments would be avoided in the future. These were the days of teams across the plains, when the square where the city and county building now stands was

covered with immigrant wagons, campfires and rude sheds and corrals for the weary stock. The hill from the Theatre to the Eagle Gate was fairly steep, and the latter structure was regularly closed at night. Where the Rio Grande freight yards are now, was the "adobe hole," the scene of the manufacture of the material from which the best buildings were constructed. The Oregon Short Line block was in part a swamp, with a number of mounds of earth, found later to be Indian burial grounds, but even before this discovery, regarded as of uncanny and sinister character. Between that spot and the Temple block, First and Second West streets had large ponds of water, in depressions, marking the earlier course of City Creek. The houses were not numbered, and the streets not named except in two or three instances. Delivery of the paper by carrier was accordingly a difficult task, until one learned the route; and it was found so unsatisfactory that the plan of sending the ward bundles to the bishops was adopted, and distribution took place in Sunday School or meeting. But it is doubtful if at any time in its long history the small literary visitor ever received a warmer welcome than in those plain and hearty times. It was read from the first page to the last by every member of the family, being literally worn out in the service. Bishop Hunter declared to the editor, "Brother Cannon, it beats the—[employing the commonest name of the arch-enemy of mankind] how crazy all my folks are about your paper; I can't ever get a chance to see it myself." Brother George A. Smith preached it up everywhere as the best children's paper in the world for youths who were not yet older than he was. It truly filled a long-felt want, and all the discouragements and difficulties which beset those engaged in its production were swallowed up in the pleasant knowledge that their efforts were appreciated and their labors were accomplishing good.



"As Elder Smith read the letter he turned deathly pale."

The Making of a "Mormon."

By William A. Morton.

CHAPTER VII.

AN UNEXPECTED VISITOR.

Elder Smith's illness was not caused through fear of meeting the Reverend Mr. Livingstone, but by a letter which he had received a couple of hours before his intended visit to Woodbine Villa. The letter was from Miss Lenabelle Graham, the young lady with whom he had kept company for a year prior to his leaving home, and with whom he had corresponded regularly since his arrival in England.

The letter stated, in brief, that she had been introduced to a fine fellow from Salt Lake. He had come to S—— to take charge of a new bank that had been opened there. He had called on her a number of times, and she had come to the conclusion that she really liked him a little better than her "missionary." She appreciated all the kindness the latter had shown her, and would always look upon him as a dear friend. She was returning his letters, and respectfully requested him to

return her correspondence.

As Elder Smith read the letter he turned deathly pale, and when he had finished he buried his head in his hands upon the table and wept bitterly.

"Some one ill at home?" enquired Elder Harding.

For an answer Elder Smith handed him the letter.

"That's a hard blow, Elder Smith," said his companion; "but you'll get over it. If I judge you right, you don't want that kind of a girl for a wife. You want one who will be true and faithful to you at all times and under all circumstances. You and I have been taught to acknowledge the hand of God in all things, and I believe the day will come when you will acknowledge His hand in this seeming calamity."

For a couple of hours Elder Harding sat beside his companion, doing all in his power to heal the terrible wound the sad news had made in his heart. And while the humble servant of the Lord was groaning in anguish

of spirit, the Reverend Mr. Livingstone and Ernest McDonald were making fun of him and charging him with cowardice.

At the close of the Sunday service, Mr. Livingstone announced that he would deliver a special lecture on "Mormonism" the following Wednesday evening, and invited all present to attend. The news spread quickly, and the evening of the lecture the Presbyterian church was crowded to its capacity, many members of other churches being present.

The lecturer assured his audience that he would have no difficulty in proving to them that Joseph Smith, the founder of "Mormonism," was an impostor. John the Revelator had done that already. Opening his Bible, he read from the last chapter of Revelation, as follows: 'For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.' Nothing more is needed, my good people, to prove that Smith's claims to Divine revelation are spurious. We have the word of God that there was to be no more scripture, or revelation, after the Book of Revelation was finished."

The remainder of the time he spent in heaping abuse upon Joseph Smith and the Latter-day Saints in general.

At the close of the lecture a young man arose and requested permission to ask the lecturer a question. All turned to look at the speaker.

"Why, mother!" exclaimed Jessie Drew, "it is Elder Smith who is talking."

Mr. Sexton, the chairman of the meeting, accorded the stranger the privilege of asking questions.

"Did I understand the lecturer to say there had been no revelation, since the day the Apostle John finished the Book of Revelation?"

"That is correct," replied the minister, rising to his feet.

"Why, I have been told that after

John had written the Book of Revelation he wrote the epistle which bears his name. Is that correct?"

Mr. Livingstone coughed and looked confused. "I—I—believe that is right," he stammered.

"That being the case, your argument is robbed of all its force. You can find in the Book of Deuteronomy words similar to those you read in Revelation. While no *man* has a right to add to the word of God, who shall say that the Almighty must not add to His own words? I hold that no one has a right to seal the lips of Deity. I challenge Mr. Livingstone to cite a single passage of scripture to prove that God would not give revelations to His children in the latter days. There is no such thing on record. But, on the contrary, the scriptures are replete with promises of latter-day revelation."

"The gentleman will please sit down," shouted the chairman.

Elder Smith resumed his seat.

There was quite a little excitement in the congregation. A tall, well-dressed man arose and asked the chairman if he could have the privilege of saying a few words. He was told that he could have five minutes. The gentleman was Mr. Hackett, a highly-respected member of the community, and a Unitarian.

"I must say," he began, "that I have been very much disappointed this evening. I came to the meeting with the expectation of seeing 'Mormonism' completely overthrown. Mr. Livingstone assured us he would have no difficulty in proving that Joseph Smith was an impostor, and that his claims to Divine revelation were spurious. He tried to do this by a quotation from the Book of Revelation, but signally failed. The young man who was told rather abruptly to sit down, and who I am informed is a 'Mormon' missionary, showed that Mr. Livingstone was mistaken, and if mistaken in that matter, he may be mistaken in other things. I am not in sympathy with the 'Mormons,' neither

am I so blinded by prejudice that I cannot see their good qualities. Not once during his entire lecture did Mr. Livingstone mention one good quality possessed by these people. It seems to me that he outshot his mark. Let us not be hasty in our judgment. We have heard only one side of the story; personally, I would like to hear the other side, and I now move, Mr. Chairman, that another meeting be held here next Wednesday evening, and that the time be given to a representative of the 'Mormon' Church."

"Second the motion," said at least half a dozen people.

The chairman appealed to Mr. Livingstone, who arose and said: "I strongly object to any such proceeding. While I am in charge of this church no 'Mormon' missionary shall occupy this pulpit. Should any of these men come into this community, I advise you to shut your doors in their faces and to burn their tracts."

"Just a word, Mr. Livingstone," said Mr. Proctor, a member of the Episcopal church. "I do not think there is any cause for alarm. I have lived in this community over twenty-five years. I am pretty well acquainted with the people, and I believe they rank with the average in intelligence. I am quite satisfied they know the difference between truth and error, between right and wrong. I think it is a reflection on our intelligence to be told to treat the Mormon missionaries in the manner recommended by Mr. Livingstone. I am not afraid to read the 'Mormon' tracts. If the 'Mormons' have any truth that we have not got we should be willing to accept it. If we are misinformed respecting them, we should be willing to be set right. I, also, would like to hear the 'Mormon' side."

"I shall not alter my decision," said the minister, angrily.

Mr. Hacket arose again, and on receiving the recognition of the chairman, said, "I shall arrange for a public meeting to be held in the Temper-

ance Hall next Wednesday evening, when we will get the 'Mormon' point of view."

"Hear, hear!" shouted a number of those present, and the congregation began to disperse.

CHAPTER VIII.

ELDER SMITH'S REPLY.—THE PARTING.

Jessie and her brother made their way to the side of Elder Smith. They shook him warmly by the hand and praised him for his courage in coming and "bearding the lion in his den." Just then Mr. Hacket and Mr. Proctor came up and were introduced to the missionary. Elder Smith thanked them for their kind assistance, and assured them he would be on hand to defend his faith and people the following Wednesday evening.

As Mr. and Mrs. Drew and Mr. Livingstone came down the isle they were stopped by Jessie and introduced to Elder Smith. The latter was about to question the minister concerning certain accusations he had made, when Mr. Livingstone stopped him, saying, "I have not got time to talk to you now; I am going to the vestry to attend prayers."

As he passed on, Jessie said, "If any man ought to pray, that man is Mr. Livingstone."

"Yes," added Elder Smith, "and if men would pray concerning 'Mormonism,' instead of fighting it, they would learn the truth of it."

The following Sunday evening Jessie and her brother attended the meeting of the Saints. There were four visitors from Utah, Mr. and Mrs. Walker and their two daughters. They had formerly lived in England, but had embraced the "Mormon" faith and had immigrated to Utah twenty-five years before. They were invited to speak. Mr. and Mrs. Walker thanked the Lord for the day "Mormon" Elders had come to their home with the

glad tidings of great joy—the restoration of the everlasting Gospel. They thanked Him for giving them courage to accept and stand up for the truth, and for preparing the way for them to go up to the land of Zion. They were so perfectly satisfied with Utah and the people there that nothing could induce them to stay in their native land. They were acquainted with hundreds of English people in Utah, every one of whom felt just as happy as they. They had come back to England at their own expense, principally to try to correct some of the false impressions that their relatives and friends entertained respecting the “Mormons.”

Jessie and her brother listened very attentively to the testimony of these English converts, and at the close of the service they had a lengthy conversation with them. They found the Misses Walker very intelligent and refined young ladies. They told Jessie and her brother about social life in Utah, and of the great privileges and advantages the young people enjoyed there. They assured the Drews that if they ever came to Salt Lake City they would find a cordial welcome at their home.

Jessie then engaged in a brief conversation with Elder Smith, during which he told her the reason why he had not been able to meet Mr. Livingstone at her home. As he related his trouble, tears of pity glistened in her eyes, and when he had finished, she placed her hand gently on his arm, and looking up into his handsome, manly face, said, “You have my sincere sympathy,” little dreaming that before the end of the week she would be in the same position.

A large, interested audience greeted Elder Smith when he stood up in the Temperance Hall, to reply to the Rev. Mr. Livingstone. He was introduced by Mr. Hackett. Mr. Livingstone and three other ministers occupied front seats. The young missionary pro-

ceeded at once, in a calm, yet forceful manner to refute the assertion made by Mr. Livingstone, namely, that Solomon Spaulding was the author of the Book of Mormon. He reminded those who had attended Mr. Livingstone's lecture that the reverend gentleman had not told them who Solomon Spaulding was. He, Elder Smith, would tell them. Solomon Spaulding was a graduate of Dartmouth College, and at one time a Presbyterian minister. He could imagine nothing more absurd than this—that a Presbyterian had written the Book of Mormon, a book which from beginning to end is opposed to almost everything savoring of Presbyterianism.

“With just as much reason could I declare,” continued Elder Smith, “that Mr. Livingstone is the author of ‘The Mistakes of Moses’.” No, my friends, Solomon Spaulding never wrote the Book of Mormon.”

The young missionary then proceeded to show that the coming forth of the Book of Mormon was in fulfillment of prophecies made by the ancient prophets. The Psalmist David prophesied that truth would spring out of the earth and that righteousness would come down from heaven. Isaiah prophesied that a branch of the house of Israel would be brought down and would speak out of the ground. The Prophet Ezekiel spoke of two sticks, or records, the stick of Judah and the stick of Ephraim, and that these two sticks would be joined together and become one in the hands of the people. Isaiah prophesied of a sealed book that was to come forth. Christ told His disciples that He had other sheep besides the fold at Jerusalem, and that they would also hear His voice. John the Revelator prophesied that in the last days the everlasting Gospel would be restored to earth by an angel. In the coming forth of the Book of Mormon all these prophecies had had a literal fulfillment.

Elder Smith then read the testimonies of the three witnesses, also of

the eight witnesses to the Book of Mormon, and declared that there are tens of thousands of living witnesses who bear testimony that it has been revealed to them, through the Holy Ghost, that the Book of Mormon is a Divine record. He bore a powerful testimony to the Divine authenticity of the Book.

"I will here tell you of a conversation which I had a short time ago with the son of Martin Harris, one of the three witnesses whose testimony I read to you a few moments ago. I told Mr. Harris I had heard that a short time before his father closed his eyes in death he bore a strong and impressive testimony to his children in regard to the Book of Mormon. I asked Mr. Harris if such were the case and he promptly answered in the affirmative. He told me that shortly before his father's death members of the family appealed to him to tell them if his testimony in regard to the Book of Mormon which appears in the front of the volume were true. 'His words,' said Mr. Harris, were these: 'I testify to you, my children, that I saw the plates of the Book of Mormon; that I saw the angel who delivered the plates to Joseph Smith, and that I heard the voice of God declare that the Book of Mormon had been translated correctly and that it is a true record.'

"Now, my friends," continued the young missionary, "no one can make me believe that Martin Harris had become so low, so debased and so mean, that when his children appealed to him for a testimony of the truth, and that, too, shortly before his death he would bequeathe to them as a dying legacy a diabolical falsehood, and that he would prepare to meet his God with a wicked lie upon his lips.

"I have read the Book of Mormon through several times," said Elder Smith, "and am familiar with its contents. It is, indeed, what has been claimed for it, a new witness for God. It testifies, from beginning to end, to the existence of God, in whose image

man in the beginning was created. It also testifies concerning the fall of man and of the infinite atonement made by Jesus Christ. It proclaims Jesus Christ as the Son of the living God, the only begotten of the Father, according to the flesh; that He is the Savior of the world, and that no man can be saved except by Him. It teaches in plainness and simplicity the same gospel that was taught by Christ and His disciples, and has evidence, the most incontrovertible, concerning the resurrection of the dead. I defy any one to point to a single thing in the Book of Mormon that is not in harmony with the teaching of the Savior and His apostles. The mission of the book is to teach men to believe in God, in His Son, Jesus Christ, in the Holy Ghost; to repent of their sins; to obey all the commandments of God; and to live lives that will daily meet with His approval and that in the end will secure them eternal life in His kingdom. Yet this is the book that has been ridiculed and rejected by the world at large, and which Mr. Livingstone had endeavored to make you believe is an imposture.

"I now desire," said he, "to speak briefly upon another subject." Mr. Livingstone read a letter written by a man who had joined the Church in this country, and who, after living a few years in Utah, had returned to his native land. The writer had nothing good to say about Utah or its inhabitants. Here he would also remind them that one swallow does not make a summer. This he would agree to do—for every letter that Mr. Livingstone would produce similar to the one he had read, he, Elder Smith, would undertake to produce a dozen, and these from the people who had embraced "Mormonism" in England, and who were at that time living happily in their own homes in Utah. These people would testify that they were thoroughly satisfied with "Mormonism," and with the "Mormon" people in Utah.

At the close of the meeting a number of questions were asked, and answered with apparent satisfaction.

Jessie Drew's face wore a triumphant smile. She went up to Elder Smith, and offering him her hand, said, "I felt proud of you the evening you confronted Mr. Livingstone in his church; I feel ten times more proud of you tonight."

The defense made by Elder Smith had by no means a soothing effect upon Ernest McDonald. He left the Temperance Hall terribly wrought up in his feelings. He accompanied the Drews home and stayed till a late hour doing all in his power to induce Jessie to have nothing more to do with the "Mormons." All his efforts were in vain.

"You might just as well try to make me believe that light is darkness as that 'Mormonism' is an imposture. Every principle of faith and practice taught by the 'Mormon' Church is substantiated by the Bible. I have taken the 'Mormon' Articles of Faith, one by one, and compared them with the Scriptures, and have found the most perfect harmony between them. I believe in 'Mormonism' because I believe in the ancient prophets, in Christ, and in the apostles. The reason you don't believe 'Mormonism' is because you do not believe the prophets, Christ or the apostles. You profess with your lips to believe in them, but in your heart you deny them. You have threatened me several times, Ernest. You have given me to understand that if I did not give up 'Mormonism' you would give me up. I am going to save you from that unpleasant task, by telling you that, seeing the bitterness there is in your heart towards the truth, and the stand you have taken against it, and against those

who believe in it, I this night, here, now, sever the ties of love which have bound us together for over two years. You go your way and I will go mine."

Picking up his hat and walking stick, he went over to her, and looking



"Out into the still, cold night he went, and out of Jessie Drew's life forever."

down into her pale, agitated face he said, "Do you mean what you say?"

"I do."

"That is your final decision?"

"It is."

He extended his hand. She took it. "Then, good night and good bye."

Out into the still, cool night he went, and out of Jessie Drew's life forever.

(TO BE CONTINUED.)

War is that miserable desolation that finds a land before it like Eden, and leaves it behind like Sodom and Gomorrah.—T. Adams.

Talks on Thrift.

By T. D. MacGregor.

NO. 3—OUR EASILY BESETTING SIN.

"The man who is always in debt and putting off Peter to pay Paul has not a free mind. He must run away from certain stern facts of life in order to fool himself into thinking that he is happy."—*W. S. Parker.*

Julius Rosenwald, Chicago millionaire philanthropist, and head of Sears, Roebuck & Company, in a recent newspaper interview, said that lack of thrift is our chief national sin, and he said it even after the European war had been in progress several months and the need for common sense thrift in this country had become more imperative than ever. His words were:

"Americans are the most reckless spenders in the world. The average man in this country is spending every dollar he makes, and maybe more. The man who follows this policy is facing poverty every day. The chief extravagances in this country are motor cars, dress, home and other means for making a show."

Mr. Rosenwald was asked to define "thrift," and replied: "I don't know what Webster calls it, but I would say that a thrifty man is one who spends less than he earns."

That seems like a good definition, and a simple thing to do also. But how many of us ignore the wisdom of it!

There was once an age in America when the people knew something about economy and when waste was regarded as a sin. The women who turned the spinning-wheel knew about saving, and used to teach their children the little proverb about "Wilful waste is woeful want." Poor Richard's Almanac, which was one of the original "best sellers" of the United States, was the work of a man who understood compound interest from the point of view of the saver.

Is it too much to hope that that time will come again? Is it not more than probable that the exigencies of the present great convulsion involving half the world may compel us to choose the straight and narrow path of economy rather than the broad one of extravagance which as surely leads to destruction of individual comfort and efficiency as to the downfall of national prosperity?

NO. 4—TWO STORIES OF THRIFT.

"We must adopt new standards of living. Instead of 'How much do you spend a year?' we must learn to ask, 'How much do you save each year?' and our admiration must go out to him who has set the pace of saving."—*Senator George E. Gorman.*

Perkins was a bookkeeper and he was in love. There is nothing unusual about that, as bookkeepers, being human and susceptible, frequently have been known to fall in love. But this man of figures was enamored of a high-school teacher whose salary was almost, if not quite, equal to his own.

The sensible young woman in the case, while by no means disdaining her suitor, was well aware of the fact two could not live as cheaply as one. Nor did she propose to continue teaching after marriage.

"Why don't you become a Certified Public Accountant?" she asked Perkins one evening when the high cost of matrimony was the topic under discussion. "They are well paid. At least, the correspondence school advertisements say they are. And you have a splendid bass voice. If you would only have it trained, I'm sure you could make some money from your singing. Then we could get along all right."

"But," replied Perkins, "to improve myself in both higher accountancy and music would cost a lot of money and time."

"Even so," said his fiancée. "The results certainly would repay you, and when you are earning money enough we can 'live happily ever after.'"

To make a long story short, Perkins, with the aid of the future Mrs. Perkins, became more economical of both his time and his money. The musical training he laid out for himself soon resulted in his getting a good choir position, and in due time he became a "C. P. A." His earnings increased accordingly. The habits of thrift he acquired in this way did not desert him, so that now all the money matters of Mr. and Mrs. Perkins are handled through a checking bank account, and in their joint savings account there is a constantly growing fund to be used in building a home for Mr. and Mrs. Perkins and all the little Perkinses.

In a Western city there is a builder by the name of Larson who is bound to get ahead because he keeps his eyes open for opportunities and has accumulated a little capital with which to work.

Last summer an old church building was torn down to make way for a new department store. Larson was able

to obtain some of the old timbers, brick and stone for a mere song as compared with the cost of new material. In the meantime, he had obtained a couple of building lots at a low price because, while well located, they were on a slope, and a retaining wall and considerable filling in were necessary to make them suitable for building. After putting aside the top soil for garden and lawn, the builder leveled up the lots with earth and broken stone from the big store excavation, and then built the foundations, chimneys, and practically the entire framework of two houses from the old material.

On account of the convenient location and the attractive appearance of the houses, Larson had no difficulty whatever in selling these houses at just as good a price as he could have obtained had they been built entirely of new material and on higher-priced lots.

There are similar opportunities in every calling. Those who profit by them are the thrifty and forehanded, and, nine times out of ten, they are savings bank depositors.

In the Home.

"Home is the place where a man should appear at his best. He who is bearish at home and polite only abroad is no true gentleman; indeed, he who cannot be considerate to those of his own household will never be really courteous to strangers. There is no better training for healthy and pleasant intercourse with the outer world than a bright and cheerful demeanor at home. It is in a man's home that his real character is seen; as he appears there, so he is really elsewhere, however skillfully he may for the time conceal his true nature.

It would go far to promote happiness in the home if all the members were as courteous to one another as they are to guests. The visitor receives bright smiles, pleasant greetings, while to our own we are often cross, rude, selfish, nagging, and fault-finding. Are not our very own as worthy of our love, kindness and gentleness as the stranger?"

Notes on Our History.

By Delbert W. Parratt.

XIII. ONATE'S SETTLEMENTS.

In the year 1595 Don Luis de Velasco was great viceroy of Spanish possessions in all of Mexico, which then included pretty much the entire western part of North America. About this time a number of wide-awake, progressive men were petitioning the Spanish throne for royal permission to explore, conquer, and colonize the vast region north of the Rio Grande. Per-



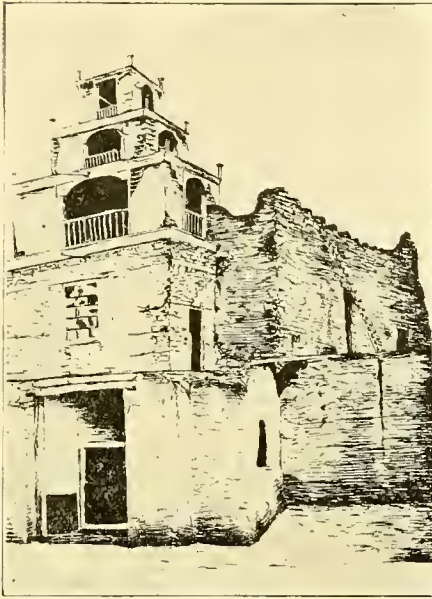
DON LUIS DE VELASCO.

haps the most active of these was Don Juan Onate, a wealthy cavalier then residing in Zacatecas. His wife was Dona Isabel, a granddaughter of Hernando Cortes and great-granddaughter of Montezuma. His father was at one time an officer in the army of Nuno de Guzman and later was one who amassed an immense fortune from rich mineral deposits in Old Mexico. Onate

fell heir to this vast wealth and with it outbid his competitors for the honor of leading the colonizing expedition into the new country about to be named New Mexico. Among other things he agreed to equip the whole expedition at his own expense and also pay the wages of two hundred soldiers. The royal grant finally obtained from Philip III, king of Spain, specified that Onate was to explore, pacify, and settle the territory beyond the Rio Grande and for so doing was to be governor and captain-general of the new province and moreover was to be empowered to bestow high titles upon some of his relatives who were to accompany the expedition. The king gave Onate five years in which to accomplish the task, but for three years his disappointed rivals hindered with jealous interferences, so it was not till February, 1598, that he succeeded in leaving Rio Conchas for Rio Grande del Norte and New Mexico. His expedition comprised about four hundred men, one hundred thirty of whom were married and took their families, eighty-three wagons, seven thousand head of cattle, farm implements, household equipments, provisions, sheep, poultry, and the like. The four hundred men included a few devout, self-sacrificing Catholic priests, whose special duty was to attend to the spiritual affairs of the infant colony, to aid in pacifying the natives, and to spread Christianity among these benighted peoples. There was also a goodly number of trained soldiers to carry on more violent conquests and to offer vigorous defense in case of necessity. However, the colonists were determined to make friends of the Indians, if possible, and thereby gain their support in establishing new homes in the desert wilderness. In April the pioneers reached the Valley of the Rio Grande and then, amidst profound religious ceremonies, Onate

formally took possession of the region for God, for the king, and for himself. It is interesting to note that this was at least the fifth time the New Mexican country was formally declared the possession of Spain.

Onate led his company up the river



THE SAN MIGUEL CHAPEL, SANTA FE, NEW MEXICO.

From a very old drawing.

to a place some thirty miles northwest from the present city of Santa Fe. Here, on July 11, 1598, he pitched camp and set about to establish a settlement. The place was first named San Francisco de los Espanoles but later, in 1599, the name was changed to San Gabriel, by which it was known for many years. The little hamlet of Chamita now stands on the exact site of this very early settlement.

Before a month had expired the settlers, with the aid of some fifteen hundred natives, were engaged in digging irrigation canals and ditches with which to water the oncoming crops of wheat, corn, cotton, tobacco, and vegetables. This method of watering crops was not entirely new to the Spaniards for they had seen similar but much

older irrigating canals in Spain and to the Indians irrigating was an every summer occurrence. The valley was cut here and there, long before the arrival of the Spanish pioneers, by ditches leading from streams and reservoirs. Some historians hold that the first farms cultivated by the pioneers were those deserted by Indians and that the first work toward irrigating was the repairing of old decayed channels and reservoir dams. Without question we have in this pioneer settlement the very earliest attempt of Europeans at irrigating on a large, systematic scale in America.

While some were thus busy with farms others were engaged in the erection of necessary buildings. On Au-



EL MORRO OR INSCRIPTION ROCK.

gust 23rd a foundation was begun for a chapel and by September 7th the edifice was finished ready to be consecrated and dedicated. By this time eleven Indian pueblos had declared submission to Onate and his religious missionaries were busy in systematic work among the natives.

In 1601, Onate with a small army of soldiers and six Franciscan monks and friars set out on an extended exploring expedition which followed in general the trail of Coronado up through Cibola and as far east as Quivira. On his return he captured two native boys who understood the Indian method of extracting and refining gold. Later these two lads were sent to the court of Spain for the purpose of teaching Spanish alchemists this desired art.

An exploring party journeying under Onate's orders made its way northward into what is now Colorado and there found native redskins working mines yielding gold, silver, and copper ores. It is probable that this party made its way into eastern Utah territory, but, however, at present evidence is not positive enough to establish this claim as a certainty.

Onate started in October, 1604, for another long journey. This led through the dreary Colorado River country and down to the head waters of the Gulf of California. Upon returning he passed the famous El Morro or Inscription Rock, thirty-five miles east of the present town of Zuni. The face of this great stone still bears the carved name of Onate under date of April 16, 1605.

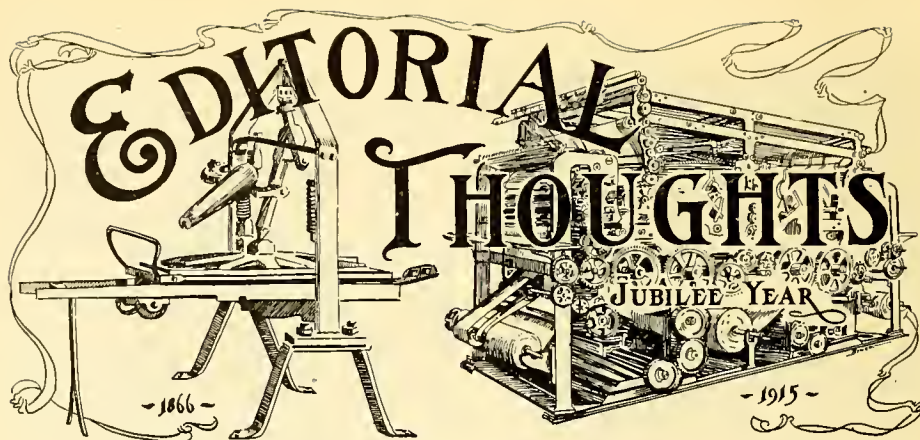
About the year 1608 the governor transplanted part of his original colony and thereby established a second settlement which became known as Santa Fe. This so prospered that by 1640 it was declared by the king of Spain to be "the capital of all Spanish dominions beyond the Rio Grande."

Onate died probably in 1615, but by 1617 his flourishing colony through the untiring efforts of Franciscan missionaries, had erected eleven splendid church buildings and had baptized something like fourteen thousand Indians. By 1626 forty-three churches had been built and thirty-four thousand natives baptized, and by 1630 the industrious church workers had to their credit ninety buildings and eighty-six thousand converts.

Prior to the advent of the Spanish pioneers, the natives worked and irrigated their farms with very primitive implements. They had no horses or oxen, no plows, and no iron tools or implements of any sort. The colonizers introduced these things and besides they brought wheat and sheep and taught the natives how to make wheat flour and to weave woolen cloth. Wheat and tobacco became the staple farm products.



CENTER WARD SUNDAY SCHOOL, WASATCH STAKE.
Rolla Mahoney, Superintendent.



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SALT LAKE CITY, FEBRUARY, 1915

The "Juvenile's" Jubilee.

The Jubilee year as celebrated by ancient Israel crowned the observance of a Sabbatical cycle which included the Sabbatical year, the Sabbatical month and the Sabbath day. "And thou shalt number seven Sabbaths of

years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years.

"Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

The word "Jubilee" suggests rejoicing. To most of us this suggestion comes because of the connotation we make; but the Hebrew word "Yobel" from which *Jubilee* is derived, suggests figuratively "a cry of joy" or "joyful shout" or, according to one authority, "freedom, liberty," which are, of course, cause for rejoicing.

It is the earnest desire of the General Board to make this, the fiftieth anniversary of the JUVENILE, truly a year of rejoicing.

First, it should be made an occasion to consider, retrospectively, the vast amount of good accomplished by this worthy though unpretentious magazine. The motive that first brought it into existence is one of the most worthy of all life's motives; viz., to interest and instruct the children. It was primarily a children's paper. It is today, though in a somewhat different manner. Fifty years ago, it tried

to influence the child by direct contact. Now, with the increased power and wisdom of half a century, it marshals the aid of parents, teachers, organizations, and all that can be made use of in science, literature, and art. But the motive is still the same, best expressed in the divine words of Him whose love for the little ones was greatest of all:

"Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of Heaven."

Not only in the contemplations of its origin do we find cause for rejoicing, but in the results achieved. How many hundreds of boys and girls, now grown to manhood and womanhood, have received inspiration and guidance from the pages of the JUVENILE, no one will ever know. How many minds have been influenced by the thousands of articles published during the past fifty years may never be revealed. One thing is certain: if there were but one wayward boy whose life has been saved by the JUVENILE, we have cause for rejoicing; for through him are families blessed, perhaps for generations, for

"Our echoes roll from soul to soul,
And go forever and forever."

When we think of the thousands so blessed, and this blessing continuing through hundreds of thousands of lives, truly our hearts are filled with gratitude for the inspiration that came to President George Q. Cannon to give to the Church the JUVENILE.

In the ancient Jubilee year, everybody was free from debt. According to the Pentateuch, these debts were remitted during the Sabbatical year preceding the Jubilee. According to Josephus, they were remitted during the Jubilee year. In either case, there was no worrying over money matters. It is with this thought in view that those who are intimate with the magazine's financial life are urging a twenty thousand subscription list. It

is often said that money doesn't bring happiness; but in this instance, as in most of our individual lives, it is a mighty good auxiliary in producing joy and rejoicing.

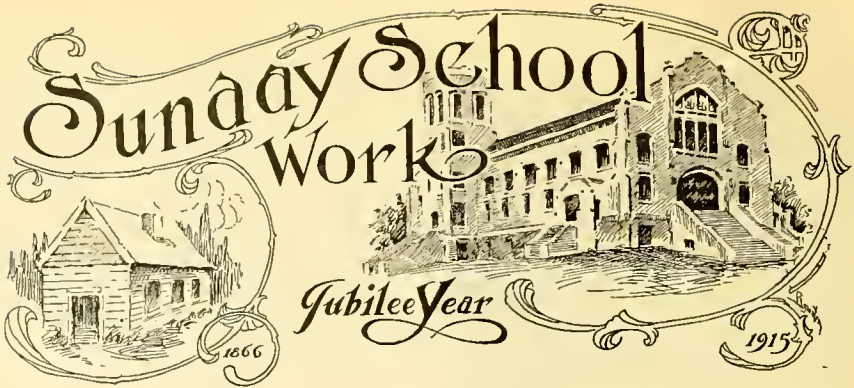
In this connection, it might be well to urge another phase of the ancient Jubilee: Every man recovered his right to "his possession" and was returned "to his family." The JUVENILE belongs to the Sunday School Union, and there is not an officer or a teacher throughout all modern Israel who does not own an interest. Now is the time for each one to recover "his possession."

Fifty years of usefulness! Fifty years of blessing! In youth and middle age, hundreds of thousands now contemplate the half century just past. Let us look to the future as well. Fifty years ahead! Most of us shall have written the last page in the book of this mortal life, and youth and middle age of that future day may perhaps give a passing thought to the little good our words and acts have been to them. If so, they will want to contemplate only that which has been worth while—only the good, the true and the beautiful. So, while we determine to make 1915 a real Jubilee year for the JUVENILE, let us determine also to make every coming year a Jubilee year in our lives.

DAVID O. MCKAY.

Humane Day.

We have devoted considerable space in this issue to Humane Day stories, and trust they will remind Superintendents of the fact that the fourth Sunday in the month (this year February 21st) is Humane Day. A portion of the time on that day should be used for the consideration of the subject of kindness to animals, and the children should be impressed with the necessity of treating with love the dumb animals God has entrusted to our care.



Superintendents' Department.

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.

SACRAMENT GEM FOR MARCH, 1915.

(D. S. S. Songs, No. 19. If preferred only the first four lines need be used.)

Precious Savior, dear Redeemer,
Thy sweet message now impart;
May thy spirit pure and fervid
Enter every timid heart;
Carry there the swift conviction,
Turning back the sinful tide;
Precious Savior, dear Redeemer,
May each soul in Thee abide.

CONCERT RECITATION FOR FEBRUARY AND MARCH, 1915.

[Sunday School workers of every age are urged to memorize this concert recitation. It will be repeated at the general Conference of the Sunday School Union in April.]

(Isaiah 2:2, 3.)

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Secretaries and Treasurers' Department.

Geo. D. Pyper, General Secretary; John F. Bennett, General Treasurer.

How to Make Union Meeting More Profitable in Secretaries' Department.

By Rhoda M. Stitt, Stake Secretary, Weber Stake.

How to make Union Meeting interesting and profitable has been a constant worry to me from the time I became a stake secretary. We, as secretaries, have a great many reports to make out, and minutes to write for every meeting. After our first, or second lesson at the most, we are prepared to make out any or all of our reports, then our work begins to repeat. In a great measure we have the same work to do each week with an annual report to make out once a year.

Now what to take up and discuss, to advantage, at Union Meeting seems to be our hardest problem. You will remember, some time back, it was suggested that we take up a Theology lesson, and outlines on the first principles of the Gospel were printed in the JUVENILE INSTRUCTOR, but these did not prove successful, at least in the Weber stake. This was tried out, I was informed before I became secretary, and the secretaries said they wished something along their line of work; they could read the Bible at home, and some of them came a long distance to Union Meeting and wanted something on their own work, which they could use when they returned to their schools. Finding something "along the secretaries' line of work" is a much harder task than it may at first appear to the local secretary.

For the benefit of the new secretary, we at different times explain thoroughly the weekly report which he or she is expected to make out each Sunday.

At other times, we take up the summarizing of a speech, reading items and having the secretaries give in a sentence or two the gist of the talk given. At our last Union Meeting, one of the local secretaries explained thoroughly the annual report. We received all these reports on time and our annual stake report was mailed to Salt Lake City within the prescribed time.

The Stake Board calls for a weekly report from each school. These reports are made on a postal card, stamped ready to mail to the Stake Superintendent, reporting on both the Sunday School session and the local board, or preparation meeting. From these reports, which are handed out by the Stake Secretary, we make a monthly report at Union Meet-

ing. The one made by the local secretary is taken back to the school and given to the bishop or ward clerk, for his monthly report of the Sunday School. The one made by the stake secretary is handed to the stake clerk. This makes one report less for the local secretary, to make out at home, and the stake clerk gets his report promptly.

Now, what I would like to take up the beginning of this year and which I am sure would be a great help to us all, is a course in elocution, inasmuch as it could be applied to secretary work. How many secretaries do we see stand on both feet, hold their book correctly and their heads up? How many can be heard beyond the first two or three rows in the front of the school? We need study along these lines: correct rising, correct standing, correct reading. Too many of us read too fast, making no pauses, and then when we do pause, often doing so in the wrong place, not grouping our words correctly, and giving emphasis to none.

Pronunciation is another point we could well spend some time upon. In reading minutes how often do we hear a secretary stop, consider, and then make a guess at the way the word should be pronounced? Sometimes falling far short of being correct. Besides Bible names and phrases, which occur in the minutes often, any word may be used by a speaker which we wish to use in reporting his speech and therefore, we should be prepared to pronounce it correctly, and know how before we get up to read the minutes. Enunciation also could be given some study. Practice on some of these little verses, commonly called "tongue twisters," would help us to pronounce our words clearly and distinctly. Repeat each of the following quickly three times:

He sells sea shells,
Shall she sell sea shells.

A big black bug
Bit a big black bear.

Eight great grey geese
Were gazing gaily into Greece.

Some words which are commonly mispronounced:

Organist,	Preliminary,
Auxiliary,	Kindergarten,
Superintendent,	Whatsoever.

Some thought could be given to mannerisms, a peculiarity of style, action or bearing, especially if constrained or affected. Along with this could also be

given some time to spelling. Spelling to some may seem a minor offense, but one misspelled word will spoil the entire set of minutes. It is something we should be very careful about. Be sure we are right then write it. It is the little simple words that are oftentimes misspelled.

Abbreviations should be used very carefully. Abbreviate only where the abbreviation is absolutely plain to any one reading the minutes.

If we could make an appeal to the JUVENILE INSTRUCTOR to consider the secretaries, and give us some space in the Sunday School magazine, as they frequently tell us we are one of the most important parts of the Sunday School. We do not want our work given in detail, but would like an outline with subject and text, the rest being left to the stake secretary to work out, making what assignments she may wish and being able

to have some preparation at Union Meeting. There are many teachers of elocution who would, I am sure, gladly furnish an outline on any one of the subjects we need so much, and the JUVENILE staff is able to call upon talent of this kind for contributions. Could we not have an entire course outlined, and take up certain parts or subjects each month? Of course we do not need to lose sight of the items which we take up each Sunday. The business of the meeting could be taken up and disposed of first; such as reports, and any items that the stake secretary may think needs consideration. The secretaries know the importance of keeping abreast with all suggestions made by the General and Stake Boards, and they are willing to come to Union Meeting, and help with their suggestions.

Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper and Joseph Ballantyne.

The Land of Washington.

Words by D. B. Dudley.

Music by W. O. Perkins.

1. God bless the land of Washington, The land we love so well! Where
 2. May Un - ion link the people's hearts In sweet contentment's chains, And
 3. God bless the land of Washington, The land we love so well! Our

lib - er - ty has smiled up - on The for - est, lake and dell; Where
 save us from dis - sev - ered parts, With civ - il strifes and pains, And
 in - de - pen - dence brave - ly won, For - ev - er let it dwell A -

*cres. e rit.**a tem.*

in - sti - tu - tions priceless, free, Have made Co - lum - bia's shore A
may our Con - sti - tu - tion stand, A star of hope to those Of
mong these mountains, plains and streams, With concord, happy, strong, A

colla voce.

tempo ad lib.

home to all be - yond the sea, Where ty - rants rule no more.
ev - 'ry clime and ev - 'ry land, Who fly des - pot - ic woes.
light of glo - ry's fadeless beams Thro' all the a - ges throng.

CHORUS.

f

God bless our land, dear freedom's land, And guard the old red, white and blue; Oh
f

shield it from the trai - tor's hand, And keep us patriots true.

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.

To Supervisors.

Through an oversight, the calendar subject was not presented in the last JUVENILE. We propose as the calendar subject for February:

Winter Evenings at Home.

- (a) How can they be best spent?
- (b) Home study with children.
- (c) Simple home socials.
- (d) How many evenings each week should parents and children spend at home?

Use the foregoing calendar subject in connection with the lessons prepared by Brother Rolapp on "Parental Self-Control," for February. Study his article carefully and discuss it in connection with the lesson topics that follow.

The local subject will be prepared by local workers as usual.

Work for March.

For the month of March we propose for the calendar subject the first one discussed in our conventions.

Spirituality in the Home.

- (a) Causes that are destroying the spiritual influences in the home.
- (b) What parents need in the way of spiritual training so that they can be proper examplars and teachers of their children.

As a basis for the regular lessons of March, we are submitting the following article by Brother Heber Scowcroft on "Vocational Guidance." In view of the present efforts of the M. I. A. to bring this timely subject before our people, it is felt that the Parents' Classes will do themselves and their children a goodly service to co-operate with the M. I. A. in discussing this vital subject.

We advise therefore that during one Sunday of March the M. I. A. workers be invited to open the discussion on Vocational Guidance for our Parents' Classes. Part of this session may be devoted to discussion by the parents, and also a second Sunday be given to the problems and questions that arise from the subject of, "Training the Child for His Work in Life."

The supervisors and parents will prepare for this discussion by reading the references suggested in the M. I. A. course of study.

A Further Suggestion.

We advise further, in handling this material for March, that the supervisor do not go too far and deal with the material to be suggested for April which will be—

Calendar Subject: "Developing Spirituality in the Child."

Regular Lessons: "Industrial work in the Schools."

Vocational Guidance.

- I. The Call of the Y. M. M. I. A.*
 1. The parents' opportunity.
 2. How can parents render aid to the Y. M. M. I. A. of their ward?
 3. What is meant by Vocational Guidance?
- II. The time for Vocational Training.
 1. Cannot be measured by age, or years.
 2. Dependent on the Boy's activity.
 - a. Mental Development.
 - b. Physical Aptitude.

The Call of the Y. M. M. I. A.

Recognizing the vital importance of Vocational Training and Guidance, the Young Men's Mutual Improvement Association, through its General Board, has presented a series of well prepared lessons on the importance of vocational training—the value and benefits of learning and mastering a trade. The *Improvement Era* has published in its pages, from time to time, many valuable articles, and much information on this subject, written by men who are alive to the needs of our young men, to equip them for practical service to the community, state and nation, as well as amaking themselves self-supporting and independent.

The following articles on this subject may be found in Vol. 16:

"Vocations and Avocations."*

"Specialization in Vocations."*

"Suggestive Guide for Choosing a Vocation."

The wise parent, entertaining fond hopes and aspirations for the future welfare of the boy, can render no better service to him, than by reading the above articles with him, also interesting himself in the lessons that are now before the association in the ward, and if possible accompany him to the Mutual meetings, and take part in the discussion of the lesson.

*Manual for 1914-15,

Vocational Training Among the Hebrews.

It was a wise provision enjoined upon the Jews by their Rabbis, that every boy should be taught some handicraft, or trade. The neglect of this brought down upon the head of the neglectful parent the condemnation of the rulers of the Jews. We see this watchcare for the welfare of the youth carried out in no less a person than Jesus Himself. When the "Prince of Peace" the Redeemer of Mankind, "spake as no other man spake," they said: "From whence hath this man these things? And what wisdom is this which is given unto Him? Is not this the carpenter—the son of Mary?"

Evidently the men of Nazareth could not reconcile the vocation of a carpenter with the profound wisdom of the Master. Jesus spent His youth and early manhood in the little carpenter shop at Nazareth, thus placing His royal impress and approval on the Jewish custom of vocational training. He sanctified and dignified manual labor, by learning a trade, from which he derived his livelihood.

Paul, the apostle and tent-maker, offers another example of the training of the hand as well as the mind. Paul himself tells us that he was brought up at the feet of Gamaliel, and profited in the Jewish religion above many of his equals in his own nation; being more exceedingly zealous of the traditions of the fathers; being trained from his youth up according to the perfect manner of the fathers.

Paul brought to the Christian church the resources of a highly trained mind—of a Jewish jurist, rabbinical scholar and disputant. Yet, withal, his boyhood days at Tarsus were given over, in part, at least, to the learning of the trade of tent-making. And during his missionary journeys, he more than once turned his hand to his vocation—tent-making, that he might not be a burden to the saints. Paul thanked God that he had a mastery of a vocation, and could labor with his hand for his support, and oftentimes for his missionary companions.

The parents of our youth little realize the effort that is being put forth to place within the reach of their sons, the possibilities and advantages of the various vocations; to help them decide for themselves, and make an intelligent choice of a vocation.

The Time for Vocational Training.

The period for the selection of a vocation cannot be determined by age, or

measured by years. Much, in fact all depends on his progress, in both mental and physical development, during the happy days of childhood. And there is a wide divergence of opinion as to how rapid and how much of the mental side of a child shall be cultivated and developed during the period of childhood.

Between the opinion of one of our great psychologists, that a child's training and education cannot begin too soon,—and which he places at birth—and the views of an equally strong authority in the plant world, that a child's life should not be circumscribed either mentally or physically, and that he should be free as the bird until 10 years of age—there is a wide divergence.

Rousseau contended that the child's life should be in contact with nature, free from any restraint, allowing the fundamental traits of savagery and animal impulses to have their fling until the age of 12 years.

Dr. G. Stanley Hall in his excellent work on "The Psychology of Adolescence" says that a child should not see inside the school room before it is eight years of age.

Charron wisely said, "The proper science and subject for man's contemplation is man himself." The psychologist's contribution to this thought is: the parents' greatest study is the adolescent. Dr. Hall in his work before alluded to, deplors the dangers both of perversion and arrest, to which the youth—the adolescent—of today is exposed; the increasing urban life, with its temptations, prematurities, sedentary occupations and passive stimuli, just when an objective life is most needed.

There are more good men spoiled in the making—ruined, in adolescence, than at any other time. For at this period the boy is in a sort of transition. His nature is on the move, from boy-world to man-world. And it is during this moving, that the parents can make or unmake the boy's future life. If the parent is observant he will see the danger signal of this period, just as the engineer whose train is operated under the block system sees the red signal dropped against him, and at once, bringing his train to a standstill refuses to proceed to enter the block, until the danger signal is raised, and he receives his clearance.

Oh, how so many parents fail to draw a lesson from the "block signal system" of operating railroad trains, allowing their youth to swing in onto the main line of life, without regard to whether the block is open by the white light of safety, or closed by the red light of danger. Until he plunges in the head-on collision and

is piled up in a mental and physical wreck upon the highway of life.

Analyzing two adolescent characteristics pertinent to our subject. First, we have the indifferent, the secretive unemotional nature, that is irresponsible to any and all influences of his environment, producing the backward, bashful, tame, home-loving youth, with no initiative—a problem to the parent.

Second, the impulsive, impetuous, active temperament which calls for the restraint or constraint of a wise parent.

The first of these characteristics is the cause of much concern to some parents who grieve over what they call, and what appears to them indifference and indecision on the part of their son. And, what is still more regrettable, they berate the boy with such unwise expressions as: "a shiftless good-for-nothing," "never amount to anything," "sleepy head," "block head," and so forth. And all because the boy's nature does not respond to the parent's desires for expression along certain lines, which the parent has chosen.

Fond parent, don't worry; nearly all boys have their visits from their Minerva, as was the story told by Homer in his *Odyssey*:

"Telemachus was the only son of Ulysses, to whom a large part of the first four books of the *Odyssey* is devoted.

"He is represented as a rather tame, indifferent, home-staying, affectionate son who had to have strength put into his heart by a visit of Minerva, who roused him from his, perhaps, Hamlet-like musings, by the hearthstone of his mother, Penelope, as to whether his father would return and take vengeance on the insolent suitors. The young prince, stirred by this visit of divine wisdom, awoke to his responsibilities, took his place again among the revelers, a changed man, reminded his mother that the loom and distaff were woman's kingdom and that his father's place now belonged to him, and warned the suitors to leave.

"In the council of the rulers the next day, his mien showed a new majesty in contrast with his former supineness. He appealed to the gods for vengeance, but when mocked, wandered to the sea shore, prayed his guardian goddess to show him forth the true son of his father, and was helped by her on his voyage to find him." * * * * *

The boy oftentimes passes the adolescent age and emerges into manhood before he expresses a preference for any particular vocation. If he has had the wise coaching of a patient father he is probably all the better prepared for budding out into something remarkable—something of worth, even though it may come

in middle life or still later. The following examples prove the suggestion of patience:*

Mazzini, the great prophet and seer of Italian unity, could not use his feet until his sixth year. He shifted from one thing to another, until middle life, with a spirit of fire burning within him, when he became the apostle and inspiration of Italian freedom and unity.

Columbus was fifty-six years old before he accomplished the object of his dreams.

Goethe was eighty-two when he wrote *Faust*—his great masterpiece.

Tennyson was eighty-three when he wrote his now famous poem—"Crossing the Bar."

Let the boy get his bearings in his own way, encouraged and counseled by a wise father. And in his own due time he will give a satisfactory account of himself.

The Second Adolescent Characteristic.

As stated, while parents should not manifest an undue and unreasonable impatience in the slow development of a boy, it must be also remembered that some boys—the impulsive, aggressive, the mentally and physically active—assert themselves at a very early age; and oftentimes have cast their die, even chosen their vocation, before or when they reach puberty. Such a boy, moreover, needs the guiding hand of a parent probably more so than the boy of later maturity.

Among those who have responded to early development, are the following:

George Washington sat down and wrote one hundred and ten maxims of civility and good behavior, for his own personal conduct and use, when a boy of thirteen. He was busy surveying the wilds of Virginia at eighteen, and an adjutant-general, with rank of major, at nineteen.

Alexander the Great won his first battle at eighteen.

Daniel Webster had read six books of Virgil at fifteen, and had won fame as a lawyer at twenty.

Augustus Caesar delivered an oration when only twelve, received the Toga Virelis at sixteen, and was famous before he was of age.

*The story of the lives and life work of the men mentioned, may be found in any encyclopedia.

*The class supervisor will find valuable material in the following:

Y. M. M. I. A. Manuals, 1913-14-15.

Improvement Era, Vols. 16, 17.

"Training the Boy"—McKeever.

"Choosing a Career"—Marden.

Josephus, the great Jewish historian, was recognized as authority on Jewish law at the age of fourteen.

Others are: Gladstone, Humbolt, Pascal, Agassiz, Linnaeus, etc., etc.

It may, therefore, be stated beyond cavil, that no time, no age or period can be set for the time for training the youth for a vocation. That each individual case brings with it its own problems, to be met by the parent as his wisdom shall dictate.

The duty of the parent, it would seem, is to develop the boy's personality, not to arrest or pervert it, or inject his own personality into the life of the boy, as was the case in the training of John Stuart Mill.

To cultivate and guide the will of the boy and not crush it, until the boy has felt and enjoyed the buoyancy and plasticity of youth and adolescence, should be the one supreme thought of the parent. And as the youth stands in the sunlight of "Manhood's Morning" with the consciousness of his own gifts and potentiality, fortified through parental training and guidance in early years, to measure his own power, and weigh his energy, he is fully capable to choose what he shall do and what he shall be.

"Not in life's ebbing twilight, nor during its noon-day glow. The best of life is Manhood's Morning; they reap rich harvests who wisely sow."

Theological Department.

Milton Bennion, Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton.

First Year—The Life of Christ

LESSONS FOR MARCH.

Lesson 7. John the Baptist and the Baptism of Jesus.

Lesson 8. The Temptation of Jesus.

Text: Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13.

The text of this lesson is very brief in historical fact, but very significant in meaning. In assigning the lesson careful attention should be given to thought questions to be answered later by the class. Questions like the following might be used for this purpose:

1. (a) What is the nature of the region where Jesus went to fast? (b) Why is it called the wilderness?

2. Why did Jesus go into the wilderness to fast?

3. Why did Jesus fast forty days before beginning His ministry?

4. What virtues are strengthened by fasting?

5. Into what vices or class of vices did the tempter seek to draw Jesus in each of the three temptations?

6. What is the relation of these vices to the respective virtues that are strengthened by fasting?

7. Show the evil consequences to individuals and to society of the vices above referred to.

8. Show how the virtues above referred to are a source of strength and happiness

both to the individuals who practice them and to society?

Among the vices to be enumerated in answer to question 5 are the following: All those actions that result from yielding to bodily appetites when these are in conflict with the Divine Will and the moral law; also the vices of pride, selfish and worldly ambitions, and defiance of God in the effort to set at naught divinely established laws of nature solely for personal gratification.

Among the virtues to be named in answer to question 4 are all those that may be regarded as the opposites of the vices named above; e. g., self-control or temperance, humility, unselfish devotion to God and human welfare. The love of God, properly interpreted, embraces all the virtues.

Lesson 9. The Disciples Called.

Text: Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11; John 1:35-50.

While a number of the men named among the first disciples called were also later called to be apostles, the two calls should not be confused. Some of these disciples were told at this time that they would be made fishers of men; they had, however, first to serve a period of discipleship in which they learned the character and message of Jesus before they were made His apostles.

It should be noted that this is near the beginning of Christ's ministry. Careful study should be made of the text and references as a basis of answering the following questions:

1. What impression did Jesus make at the beginning of His ministry (a) on the multitude? (b) on those who chose to follow him? (c) what was the cause of these impressions?

2. What characteristics seem to be common to the disciples named in the text?

3. What is the meaning of the term "disciple?"

4. What motives seemed to lead these men to accept the call to discipleship?

5. What may have been Christ's purpose in calling them?

pleasure from the reading of "Early Scenes in Church History" (Philo Dible's "Narrative") in the "Faith Promoting Series." And if you are anxious to keep pace with the times, you ought to read the recent pamphlet on "Joseph Smith, Jr., as a Translator" by the Rev. Bishop Spaulding, of the Episcopal Church of Utah, and the criticisms of it in the Improvement Era for February, 1913. To be sure, it would not be wise to discuss this matter in the class, but the teacher should nevertheless be informed on the subject.

Lesson 7.

Third Year—Church History

[Prepared by Elder John Henry Evans.]

General Note.—Read now all the matter in the text-book for the whole month. It covers but forty-five pages, from page 120 to page 165. You cannot buy your ticket at the railway station till you first know where you are going. Neither can you take your class over a road which you have not traveled first yourself. Besides, you will feel embarrassed. We have said all this before, but some have forgotten it by this time, and others were not then subscribers to the JUVENILE.

That is the first thing—to read the text for this month. The next thing is to send out your tentacles for other, first-hand information on the subject. Have you ever gone into your class feeling that you know, not only your lesson, but a hundred times more than you will teach about it? Well, then! You know what it is to be a real class leader, and the class know the joy of having one. Besides, these winter months you have more time than you have in the summer. Why not concentrate your mental efforts on this subject while you can and thus improve yourself at the same time you are instructing the class? Then class work will not become anything like a drudge to you. Read, then, the references at the head of the lessons for this month. It is not much. The "Autobiography" of Parley P. Pratt is one of the most delightful and readable works in our home literature. Lucy Smith's "History of the Prophet" will open your eyes, too, if you are not already acquainted with it. And then there are the revelations mentioned in the text. They are: Sections 28, 37, 52, 57, 59, and 60. For you should not be stingy of your time, reading only the verses in the references, but the whole revelation, if for no other purpose than the fun of being ahead of your class! Also, you will get some excellent information about the Doctrine and Covenants from the "Improvement Manual" for the year 1906-07, and a great deal of

The topic discussed in the seventh lesson is Kirtland, Ohio, its location and meaning and general situation, and how and why the Saints went there. It would be well if you could get a map showing Western New York State and Northern Ohio with the distance between. Where can you get one? Why, make one, or better, have one of your class make one. The small map in the "History of the Church," Vol. I, may be enlarged proportionately for the purpose. You might have another of the class get some information about the Erie canal, since it was used as a means of reaching Ohio in those days by water.

The main point in this lesson seems to be "Reasons for the Westward Movement of the Church," and should have the most attention accordingly. But the teacher may think otherwise—which he has a perfect right to do, though he should be sure that he has a reason for his choice of points.

Here are some of the main questions on the lesson: (1) Describe the new home of the Saints in Ohio. (2) Under what circumstances did they go to Ohio? (3) What reasons are there for the removal of the Church from New York? what reasons for going to Ohio?

Lesson 8.

This lesson centers in Zion, what and where it is, how it was discovered and founded. Perhaps it would be best for the teacher to pass rather hurriedly over the points in the early part of the lesson in order to dwell more on the latter part. What idea do the members of your class have of the future of Zion? This matter is not so frequently mentioned among our people now as it used to be and as indeed it should be, with the result that the youth are losing track of the promises concerning the land of Zion and their interest in them. Here is one of the best opportunities you will have to build up faith in these promises.

Where is Zion? Where is the Center stake? Why is it called the center stake? What are we led to expect with respect to the future of Zion? What will the city look like? On what conditions were the Saints given Zion in Missouri?

Lesson 9.

This lesson is about the literary labors of the Prophet. There are always two things to know about such a subject: first and most important, what the particular literary production under discussion is, and second, how we got it. Now, the literary labors of the Prophet comprise (1) the bringing forth of the Book of Mormon, (2) the inspired revision of the Hebrew Scriptures, and (3) the translation of the Book of Abraham.

The following way is suggested of taking up the lesson: Choose some members of the class to prepare on the following topics. Try to keep in mind, not only the pupil, but the nature of the subject, so as to make each as interesting as possible to the ones taking part. What I mean is this: some of the subjects are narrative,—give these to the younger members of the class; others are explanatory,—give these to the older members. Try to get those to take subjects who have not been so active in the class as they should have been.

(1) How did we get the Book of Mormon? (The pupil should give only such details as one who does not know anything about the subject would like to

learn. Let the pupil say to himself, Suppose a stranger should ask me this question about the Book of Mormon? The answer ought not to exceed four or five minutes.) He will get the necessary information from our text-book.

(2) What is the Book of Mormon about? (Follow the suggestions given above under point 1.)

(3) Some interesting stories from the Book of Mormon.

(a) Helaman's two thousand young soldiers (See Alma, chapters 53-57. Of course, only those details that concern the two thousand should be included in the narrative given in the class—all the others should be left out. Possibly this topic would best be given to a boy).

(b) How Nephi obtained the brass plates. (Boy or girl. Include only necessary details. See I Nephi, chapters 3 and 4.)

(4) How did we get the Book of Abraham? (See the text, or the "History of the Church," Vol. II, pp. 348-50.)

(5) What the Book of Abraham is about? (For a maturer student. He should read the whole book in the Pearl of Great Price—it is not long—and pick out what he finds most interesting.)

(6) How we got the Bible. (See the text, or consult the little volume entitled "How We Got the Bible," which may be obtained at the Sunday School Union Book Store for a small sum. Of course, such parts must be chosen as will be interesting to the class and not take up too much time.)

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

First Year—Church History

[Prepared by Elder Levi Edgar Young.]

Lesson 9. Book of Mormon (continued.)

When colonists go into a new country, they immediately turn their attention to the cultivation of the land that they may be assured of their living. You will recall the fact that when the pilgrim fathers came to America in 1620, they planted corn and wheat, and every family was compelled to till some portion of land, that starvation might not come to the little band of colonists. This was true also of the Virginia colony. The head of every family was to raise corn and wheat, and to encourage the development of farms and to help in clearing the land of the forests, that agriculture might be

carried on. The same thing was true with the Utah colonists. The waters of a mountain stream were turned on the land July 24, 1847, and, by means of irrigation, the Salt Lake valley was soon transformed into farms and gardens. When Lehi with his little band of colonists landed on the shores of South America, the first thing they did was to prepare the land for the seeds which they brought with them from their mother country. This is what the Book of Mormon says in reference to the preparation the colonists made for their life in the new world:

"And it came to pass that we gathered together all manner of seeds of every kind, both of grain of every kind, and also of the seeds of fruit of every kind." (I Nephi 8:1.)

Agriculture became the first industrial

work of the followers of Lehi. It is believed by the Latter-day Saints that the place of landing of the colonists was on the coast of what is now Chili, in South America. It was then as now a beautiful country, with rich valleys and a very alluvial and productive soil. We read in I Nephi the following:

"And it came to pass that after we had sailed for the space of many days, we did arrive to the promised land; and we went forth upon the land.

And it came to pass that we did begin to till the earth, and we began to plant seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore we were blessed in abundance." (I Nephi 18: .)

The colonists brought wheat, barley, the vine, and olive from Jerusalem, for in that country, they all grew abundantly. The colonists grew fast in numbers, and as they led a nomadic life, they wandered from place to place, and from valley to valley. It was not long before they divided into divisions, and in time, tribes arose, just as we have Indian tribes today; yet all are of the same race. When Lehi, the great leader of these Israelitish wanderers in the New World, died, his son Nephi became the powerful and righteous man to direct the people. In time his followers became known as Nephites. It was some years, undoubtedly, before they settled permanently to build cities and develop their industrial, civic, and intellectual lives. But finally, we read of their locating in a land which they called Nephi, and there making their homes and tilling the land. They soon must have had domestic animals, for in I Nephi, we read:

"And it came to pass that we did find upon the land of promise, as we journeyed into the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold and of silver, and of copper." (I Nephi 18:25.)

But in a comparatively short time, the colonists located permanent homes and gathered about them flocks and herds, and animals of every kind. The record again tells us that

"I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and gold, and of silver, and of precious ores, which were in great abundance. * * * And I did cause my people to be industrious, and to labor with their hands."

In the course of two hundred years, the

little wandering band of Lehi had grown into many hundreds of people, many of them keeping before them the laws and morals of their forefathers, the Jews, which they kept both by tradition and in record as time went on. It was natural, however, that dissensions and differences of opinions arose among the people as they became separated into tribes and other social groups. This was true, you remember, when the Germanic people went into western Europe during the fourth, fifth, and sixth centuries of our Christian era. They did not always hold to the same religious and moral standards, and for a thousand years the history of Europe tells us of the many, many wars among the tribes of Germanic peoples, whom we are proud to call our forefathers. So it was in the history of the peoples, about whom the Book of Mormon tells. In time, the different tribes and nations naturally engaged in warfare, for it has always been the great weakness in human society as well as the individual that men have felt justified in killing each other and doing aught against their neighbors and fellow men for power and wealth. So the Book of Mormon tells of many wars, and yet we discover in the history a rich and wholesome industrial life among the people. Both North and South America became inhabited with the descendants of Lehi and his followers. While there can be no doubt but that the population did not consist of millions, yet I think the ancient inhabitants of these continents could have been counted by the thousands at the time of the mission of Jesus Christ among them. While it is true today, that when people abide by moral laws and intellectual standards, they learn how to govern and to be governed, so it was in those days; and the Nephites, who abided by the old laws and principles of their forefathers, learned how to govern and to be governed, and they often gathered to themselves great wealth, and spiritual power. Let me again cite you an example taken from the Book of Jarom:

"And we multiplied exceedingly, and spread upon the face of the land, and became exceeding rich in gold, and in silver, and in precious things, and in fine workmanship of wood, in buildings, and in machinery, and also in iron and copper, and brass and steel, making all manner of tools of every kind to till the ground, and weapons of war; yea, the sharp pointed arrow, and the quiver and the dart, and the javelin, and all preparations for war."

Then again in the Book of Mosiah, we find from the records of King Zeniff how he

"Caused that the men should till the

ground, and raise all manner of grain, and all manner of fruit of every kind,

"And I did cause that the women should spin, and toil, and work, and work all manner of fine linen; yea, and cloth of every kind, that we might clothe our nakedness; and thus we did prosper in the land—thus we did have continual peace in the land for the space of twenty and two years." (Mosiah 10:4, 5).

Now the Nephites had a history pretty much the same as all other people. They were at times in a condition that the world today calls wealthy; then again did they find themselves at war, and their lands were laid waste by their enemies, the Lamanites. In the Book of Alma, we find a description of how the Lamanites had gone against the Nephites, and the Nephites felt sore afflicted because of the loss of their flocks and herds, and their fields of grain, "which were trodden underfoot and destroyed by the Lamanites." But later, in the eighth year of the reign of the Judges

"The people of the Church began to wax proud, because of their exceeding riches, and their fine silks, and their fine twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel."

One may readily see from these stanzas the effect that riches have upon people in general and how the industrial conditions of people affect their social and civic life. The Book of Mormon is rich in examples of industrial or economic life, and from this viewpoint alone, the book invites the student to a fascinating study. The people were primarily agriculturists, and though many of the valleys were naturally very fertile, agriculture in other parts was carried on with difficulty. There can be no doubt but that a large variety of crops was cultivated, and that corn and buckwheat, the potatoes and other tubers grew in abundance. If you will refer to some good book on South American archaeology, you will find that the ancient Peruvians as well as the ancient people of Ecuador, Chili, Central America had manners and customs that remind you of the life of the people described in the Book of Mormon. Mr. T. A. Joice in his remarkable work entitled, "South American Archaeology," shows that the ancient inhabitants along the western coast of South America had a well defined system of agriculture, which at times was conducive of much wealth. If you will read the sixth chapter of the Book of III Nephi, in the Book of Mormon, and

follow it up by reading the twenty-seventh chapter of Ezekiel in the Old Testament, you will discover that these two volumes which we hold to be sacred histories are rich in the content of industrial life, and this is what we mean by economic life. The Book of Mormon from an economic viewpoint is a subject most interesting and instructive.

Note. When pioneers go to a new country, what are some of their problems? What is the first industrial life of a people who wish for a civic and highly religious life? What kind of farms did the Jews have when Lehi left that city with his family? What were the seeds that Lehi brought to America? What did the colonists under Lehi find in South America that in time could be adapted for food? What kind of plows would they use? If agriculture was developed, what other industry would naturally be developed? What industries were known to the people? Contrast or compare the conditions of Lehi and his colonists with the conditions of the "Mormon" colonists to Utah in early days. What kind of nature or characteristics does agriculture develop in a people? Would they be moral? Can you show that laws are often the expression of industrial conditions? Give any example from history. What are some of the laws that you will learn about in the Book of Mormon? Find all the references you can pertaining to economic life in the Book of Mormon.

Lesson 10. Civic Ideals and Life.

In this lesson, I want to tell you about the Civic life and ideals of the Nephite nation, which grew from the little colony of Lehi. We have had something about the agricultural life of the people, and find that at times they developed into an industrial society, when the people traded with one another, and built cities and homes. Now it is quite certain that they had laws, both in their cities and in their national life. For a national life they had. When the respective tribes united for protection against a foe, and learned the same language and had laws in common, they composed a nation. You will find many references in the Book of Mormon to the Nephite nation as well as to their cities. It must always be kept in mind that these ancient peoples lived their own simple lives according to the laws of development and decline that have governed all other peoples. As with us, so with them, God gave them their own free will to develop their social, moral, religious, and industrial lives, and



PANGUITCH STAKE SUNDAY SCHOOL BOARD.

Reading from left to right: Top row. James L. Clark, Ettie Norton, James M. Sargent, Sarah Jepson, John B. Lee, Katie Daly. Center row. Blanche Haywood, R. J. Clark, Alma Barney, John Houston, Rosina Hanks, L. C. Sargent. Bottom row. Rosina Haywood ("Juvenile Instructor" agent for Panguitch), Thella Church, Gladys Banks, Fern Clark, Mabel Excell.

P. W. Dunyon, Superintendent; A. E. H. Cardwell, 1st Assistant; Ernest D. Hardy, 2nd Assistant.



PICTURE OF THE TWENTY-SEVENTH WARD BABY CLASS WITH SOME OF THE PARENTS.

November 7th, 1914 was Baby Class Day at the Twenty-seventh Ward Sunday School. All parents having babies belonging to the Baby Class Roll were requested to bring their babies to school on that date. Special Exercises were held during the general assembly. Each child up to 4 years of age was introduced to the school, name and age being given.

this is why their history is interesting, and dramatic. It is quite natural, however, that the Nephites developed their ideas and ideals in keeping with the old Jewish manners and customs. For they were Jews, and were simply in a new country, where their institutions must be adapted to the new land. You get an example of this sort of thing in the history of the American colonies. The Puritans had in mind the fundamental ideas of government, and home, and social life of their fathers in England, but when they came to America, their ideals were developed according to the natural influences of the new environment. We say that all of our civic government is development of the English civic government, but adapted to this new country. So the Nephites developed their Jewish ideals of life and government which of course were modified by the new country and surroundings. It is quite certain that the colonists under Lehi had a system of civic life and government, and as the tribal life grew, there was eventually a national government of the Nephites, because of their holding closely to the religious and civic teachings of Nephi.

If you will look into a history of the Jewish people, as they were governed before the year 600, you will find that they had kings and mighty rulers. Moses, a priest, "learned in all the wisdom of the Egyptians" led the Jews out of Egypt to Palestine, and he gave them a code of civil law in the name of the one great God, whom they called Jehovah, which means the giver of life. These laws and the early history of the world are embodied in the first five books of the Old Testament. After the death of Moses, Joshua led the Jews into Palestine, called the promised land. At first the rulers of the Jews were prophets, priests, or men who believed that they were chosen by God Himself. They were the leaders in battle, as well as in the social and civic affairs of life. The record of their deeds is preserved in the Old Testament. Then they had kings. Saul was anointed first king of the Jews, and he made nearly all of Palestine subject to his rule. Next came David, who was not only a king and mighty warrior, but he built up Jerusalem and gathered a great treasure for building a temple in honor of Jehovah. He was followed by Solomon, who built a beautiful temple at Jerusalem, and made of the city a most wonderful commercial and civic place, as well as a religious center for all the Jews. He was a poet, a scholar, and the author of many proverbs. A continuous record is made by the priests of this period, and it has come down to us in the Old

Testament. At the time of the Prophet Lehi, Jerusalem was still true to its old religious and civic ideals.

Now when the Jewish families under Lehi came to America they had the ideas and ideals of their fathers. They merely adapted their ideas to their new surroundings, and we find the Book of Mormon full of interesting examples of civic and political activities of the people and their rulers. Many of the kings mentioned in the Book of Mormon were prophets and had always an abiding faith in God, as did David, and Saul, and Solomon. They were very practical men, and their inspiration was for the practical life. You remember that the Israelites always believed in the one God, in whose image you and I are created. The history of the Book of Mormon sets forth a knowledge of God's divine influence in the affairs of mankind. So in the government of the Nephites, the kings and rulers were religious and they ruled by the divine will of God. And yet their governments were very natural, and in some ways, they resembled our own methods of governing people in towns, cities, and nations. The Ten Commandments were always known, and no doubt were at the foundation of all the governing codes of the Nephites. The old governments of the Israelites in Palestine were called theocracies, because the head man or ruler directed his people by the will of the Lord. "Theos" is the Greek word for God. Whenever a people group themselves because of the religious beliefs common to them all, they always have great confidence in the power of their kings and rulers. Now a king is generally the most powerful man of the social group. He is supported by the people because of his strength to lead in time of war, and to enforce all civic laws in times of peace. Among all peoples who have had broad ideas of what is known as free government, you will find them making laws and devising means of protection through all the men of the communities coming together in meetings. In old English history, these meetings were called gemots. There was the "tun-gemot" or town meeting, the shire-gemot or shire meeting, and then the assembly of the wise men of the kingdom called the "Witanagemot." We find such meetings in the Book of Mormon. For example. In the Book of Mosiah, we read:

"And it came to pass that Ammon and King Limhi began to consult with the people how they should deliver themselves out of bondage; and even they did cause that all the people should gather themselves together; and this they did that they might have the voice of the

people concerning the matter." (Mosiah, 27).

I want to point very definitely to something here that indicates the power of the Book of Mormon as a civic study alone. You will recall from your General History of the world that the right of Habeas-Corpus is one of the sacred rights of the civilized man today, and especially is this true in England and in the United States. In 1215, King John of England granted to his subjects this right, which is one of the fundamental principles of the Magna Charta, which we say is the foundation not only of the Constitution of England but of the United States. In section 39 of this great document which all English speaking people hold to be sacred, we read:

"No freeman shall be taken or imprisoned, or disseised, or outlawed, or banished, or in any way destroyed, nor will we pass upon him, nor will we send upon him, unless by the lawful judgment of his peers, or by the law of the land."

"We will sell to no man, we will not deny to any man, either justice or right."

Now in the third Book of Nephi we read:

"Now there were many of those who testified of the things pertaining to Christ, who testified boldly, who were taken and put to death secretly by the judges, that the knowledge of their death came not unto the governor of the land, until after their death."

"Now, behold, this was contrary to the laws of the land, that any man should be put to death, except they had power from the governor of the land;

"Therefore, a complaint came up from the land of Zarahemla, to the governor of the land, against those judges who had condemned the prophets of the Lord unto death, not according to the law."

"Now it came to pass that they were taken and brought up before the judge, to be judged of the crime which they had done, according to the law which had been given by the people." (III Nephi).

We learn something about these laws in the Book of Mosiah.

"Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws, which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord." (Mosiah, 29).

You may well conclude with me that some of the people, whose history is treated in the Book of Mormon had what we modern people call broad democratic ideas of government. In fact, the book declares through the prophets who wrote it that upon this continent, there should be no monarchical governments. We read

in II Nephi that 'this land shall be a land of liberty, and there shall be no kings upon the land.'

The Book of Mormon tells of great and mighty kings among the Nephites, kings who ruled because of their love of God and their fellow men. It would be well for you all to study some of their activities, for you would gain many splendid lessons in what is called civic ideas, and ideas that might be of great benefit to you in later years.

Note. Why is the civic and political life of a people interesting? Which government of the world today has the freest civic institutions? What is government? A national government? What are some of the privileges of free and democratic government? Do you know of a government that is not free? Why would we naturally read about theocratic governments in the Book of Mormon? Why would we read about kings? Who were some of the noted kings of the Book of Mormon? What did they do? What is good government? What is the Writ of Habeas Corpus? Are laws that grant the right of Habeas Corpus just? Why? Do we have this right today? Was it granted to people in ancient America? Prove this.

Lesson 11. Religion and Morals.

We have shown in one of the previous lessons that the people whose history is given in the Book of Mormon were descendants of a tribe of Jews that came to America direct from Jerusalem about 600 B. C. It is quite natural that the religious life of these people would be about the same as their forefathers, notwithstanding the fact that they were in a new country. Their religion was always practical, and was the chief motive force in daily action. They believed in God, and held to the sacred teachings of all the prophets, both before and after Moses' day. In the homes of the Nephites, the children heard about the Psalms of David and the teachings of Job, just as the Scandinavian children centuries ago heard through tradition, about the Norsemen and the great Leif Ericson, who came to the shores of America. You have read the Arthurian legends of the Middle Ages. They were given from generation to generation by the bards and priests, who told them at the hearth-stones of the homes and festive boards. So we are justified in saying that the teachings of the ancient Hebrew prophets found ready ears among the good people who came to this continent. It was the mission of the Israelites to teach mankind concerning the true and living God, and how they should

all conform their lives to the will of their Maker. God was the "rock and fortress" of all mankind, and He loved His children, as they grew into manhood and womanhood obedient to His divine decrees. From very ancient times, we find the good rulers of Israel worshiping and as they worshiped their God in their daily lives, so did they become powerful. If you will study carefully the history of literature, you will discover that the most eminent writers of history declare that the writings of the ancient prophets and kings of Israel like David and Job, Isaiah and Jeremiah, are the greatest of all literature. This was true because of the high ideas they had to express. Can you think of anything more beautiful than the twenty-third Psalm, or the more uplifting in faith than the words of him who gave us the Book of Samuel:

"One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning,
when the sun riseth,
A morning without clouds;
When the tender grass springeth out of
the earth,
Through clear shining after rain."

Then think of these remarkable words; taken from the Book of Job:

"I know that my Redeemer liveth,
And that He shall stand up at the last
upon the earth
And after my skin hath been thus destroyed,
Yet from my flesh shall I see God:
Whom I shall see for myself."

So the colonists of Lehi had knowledge of the wealth of lore and religious principles of their fathers and some of them have been preserved in the Book of Mormon.

You ask, therefore, Does the Book of Mormon contain a wealth of religious principles put in words of simplicity, expressive of beautiful ideals of life and sacred religious principles? You will not have to search far to find some chapters that will please you greatly. Let me quote to you some things taken at random:

"My God hath been my support; He hath led me through my afflictions in the wilderness; and He hath preserved me upon the waters of the great deep.

"He hath filled me with His love, even unto the consuming of my flesh.

"Behold He hath heard my cry by day, and He hath given me knowledge by visions in the night time.

"And by day have I waxed bold in

mighty prayer before Him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

"And upon the wings of His Spirit hath my body been carried away upon exceeding high mountains. And my eyes hath beheld great things; yea, even too great for man; therefore I was bidden that I should not write them.

"O, then, if I have seen so great things; if the Lord in His condescension unto the children of men, hath visited men in so much mercy, why should my heart weep, and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of my afflictions?

"And why should I yield to sin because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart, to destroy my peace and to afflict my soul? Why am I angry because of my enemy?

"Awake my soul. No longer droop in sin. Rejoice O my heart, and give place no more for the enemy of my soul.

"Rejoice, O my heart, and cry unto the Lord, and say, O Lord, I will praise Thee forever; yea, my soul will rejoice in Thee, my God, and the rock of my salvation."

These words, spoken by the Prophet Nephi, the son of Lehi, sound almost like the words of faith of ancient Job, whose marvelous life given in the book of the same name, is one of the most beautiful stories in Biblical literature.

The following words of the prophet Alma are poetical and beautiful:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people:

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that He granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that He alloteth unto men, according to their wills; whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and

evil, to him is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?"

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?"

"For behold, the Lord doth grant unto all nations of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it: I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God, to bring some soul to repentance; and this is my joy."

One might almost be led to call Alma's words as found in the thirty-second chapter of the Book of the same name, a psalm of faith:

"Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

"But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

"Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

"Now behold, would not this increase your faith? I say to you, Yea; nevertheless it hath not grown up to a perfect knowledge.

"But behold, as the seed swelleth, and sprouteth, and beginneth to grow,

then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow.

"And now behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness;

"Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

"And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

"And now behold is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

"O then, is this real? I say unto you, Yea, because it is light: and whatsoever is light, is good, because it is discernable, therefore ye must know that it is good; and now behold, after ye have tasted this light, is your knowledge perfect?"

The Book of Mormon teaches the fundamental principles of the Gospel of Jesus Christ. I have quoted to you Alma's words in Faith, and throughout the entire book, you will find direct teachings as to the meaning of repentance; and the Book of Mormon gives us direct teachings as to the meaning and method of baptism. One thing is quite certain, you will agree with me that the man who has faith in his God, and who works each day with a knowledge of the goodness of his Maker is the man who influences to a better life and is the one who brings cheerfulness into the home of sorrow, and joy into the heart of one whose life has become darkened by mistakes and discouragements of life. But more: In all history, nothing has yet replaced the simple teachings of our Lord and Savior, and in them, the better and more intellectual world has long concluded is our safety and our peace.

Note. Why should the Book of Mormon resemble the Bible in teachings? Who were the ancestors of the Nephites? What is ethics? What is religion? Why is the world better for religious ideals? Who are some of the great men of modern times who have held closely to the word of Jesus Christ? Find some stanzas in the Book of Mormon that appeal to you.

Third Year—Old Testament

Lesson 9. Jacob.—His Journey to and from Haran.

Teachers' Text: Gen. 28, 29, 30, 31, 32, 33, 34, 35.

Pupils' text for General Assignment: 28-35, Psalms, 37:7.

Topic Analysis for Individual Assignment:

- (a) Jacob's blessing, and the remorse it brought to Esau, who discovered his mistake too late.
- (b) The trouble between Esau and Jacob, which compelled Jacob to go to the land of Haran, where he might not only escape Esau's hatred, but obtain a wife.
- (c) Jacob's contract with Laban for the marriage of his daughter Rachel, and Laban's deception. Jacob rewarded by his cunning, by which he obtained property, and overcame the disadvantages of Laban's hard bargain.
- (d) The departure of Jacob for the Land of Promise.
- (e) Laban's pursuit of Jacob, and God's warning.
- (f) Jacob wrestles with the Lord, and meets his brother Esau.

Aim: To show the blessings to be obtained by perseverance in obedience and faith.

Significance of Events:

- (a) The means by which Jehovah kept the blood of the Children of Promise free from the taint of the blood of the Canaanites.
- (b) The separation of Jacob and Esau by which Jacob as the heir of God's promise might be free from the idolatrous influences of Esau.
- (c) The difference in the qualities of faith between Isaac and his father Abraham and his son Jacob.

Lesson in the Class: Call attention to the manner in which God used the weaknesses as well as the strength of Rebekah and her son Jacob in keeping Jacob within the line of a correct inheritance. Show how Jacob was kept in a foreign land for a long period of time so that the hatred of Esau toward him might be overcome if not entirely forgotten. Explain how Jacob's courtship became a schooling in patience and in business affairs.

Point out the lessons to be learned from the dream called Jacob's ladder and his wrestling with the Lord.

In what way did Jacob finally triumph over his difficulties with Esau?

Explain the family relations through which Jacob became the head of the twelve tribes of Israel.

Show how idolatry had by this time fastened itself upon the descendants of Terah in the valley of the Mesopotamia.

Explain the grounds upon which Jacob's deceptions are tolerated.

What in those early days had already made such places as Bethel, Shechem, Hebron, and Beer-sheba noted?

Explain some of the effects that a shepherd's life would have on the people in the time of Jacob.

Lesson 10. Joseph Sold into Egypt.

Teachers' Text: 37-41.

Pupils' Text for General Assignment: Gen. 37-41.

Topical Analysis for Individual Assignment:

- (a) The peculiar relationship between Joseph and his father.
- (b) How our selfishness, our favoritisms and our troubles are used by the Lord in bringing about His purposes.
- (c) The means by which Joseph was made hateful to his brethren.
- (d) The circumstances under which Joseph was taken to a foreign land.
- (e) How Joseph came to the house of Potiphar.
- (f) Recite the various steps by which Joseph ascended from a prison to a place next to the throne.
- (g) What peculiar quality of heart and mind did Joseph demonstrate through all his trials?

Aim: To show the reward of virtue and how rewards follow patience.

Significance of Events:

- (a) Family jealousies, and the wicked hatreds that may come about through them.
- (b) Show how God blesses the virtue of those who are true to Him.
- (c) The triumph over evil by the steadfast adherence to duty and prayer.

The points of the lesson to be brought out in the class:

- (a) Explain the apparent reason for Jacob's preference for Joseph, but show God's purpose in the distinction which Jacob made between Joseph and his brethren.
- (b) Recite the dreams which explained the exaltation of Joseph

over his brethren, and how such dreams would naturally be annoying to them.

- (c) Explain how the jealousy of Joseph's brethren toward him grew into sinful hatred.
- (d) Recite the sin of Joseph's brethren, and how they added to it by deception of their father. Which son manifested the greatest feelings of kindness for the younger brother?
- (e) Who were the Midianites, and how came they to be traveling across the country where Jacob's sons were herding his flocks?
- (f) Explain the system of slavery in those days, and how it differed from slavery in our own country in the first half of the last century.
- (g) What was in Egypt that the Israelites needed?
- (h) Give an account of the manner in which Joseph gained the friendship and confidence of Potiphar, and how later he came to lose his master's confidence.
- (i) Explain what it was that made Joseph more attractive in Egypt than he had been among his brethren in the Land of Promise.
- (j) Mention some of the striking peculiarities of Joseph's dreams.

Lesson 11. Joseph as Grand Vizier to the King of Egypt.

Teachers' Text: Gen. 41-50.

Pupils' Text: Gen. 41-50.

Topical Analysis for General Assignment:

- (a) The dreams of Pharaoh, and the manner by which they brought Joseph out of prison.
- (b) The kings of Egypt in the days of Joseph, the Hyksos. The expulsion of the older dynasties out of lower Egypt, and their location along the upper Nile.
- (c) The manner in which Joseph provided for a supply of food in time of plenty.
- (d) The circumstances that brought Joseph's brethren to Egypt. Explain here the difference between the agricultural conditions in Palestine and those in the Holy Land.
- (e) The manner in which Joseph revealed himself to his brethren. His absence of hatred. His sincere interest in the family of his father. His anxiety for the welfare of his brethren.

(f) Explain the location of the land of Goshen.

(g) Give an account of the various steps by which Jacob and all his sons were led to settle in the Land of Promise.

Aim: To show that wisdom and financial ability may be a special gift of God, as well as goodness and obedience to the laws of God.

Significance of Events:

- (a) The fulfillment of God's words to Abraham, by which his descendants were to undergo servitude in a foreign land, and the Amorites to fulfill the measure of their iniquity.
- (b) Explain why Joseph is biographically one of the most unique and interesting characters of the Bible, and how his life may be helpful to every young man that is ambitious to enjoy divine favor.
- (c) Explain in a practical manner how events may soften the hatreds of family life and bring sons together who in their youth have been contentious even hateful, to one another.

Lesson in the Class: The home of Potiphar illustrates how home life may be poisoned by evil desires, jealous suspicions, and a failure to be in harmony with the truths of heaven.

Develop the principle of humility as taught in the life of Joseph, and show his willingness to hold God first in honor before the king.

Explain how Joseph's divine gifts corresponded with his mission in his father's house and the needs of the world for a life of purity.

Point out the difference in the spirit and conduct of Joseph's brethren when they sold him into Egypt and when they were asked to give an account of their father's family, and the reasons for their presence in Egypt.

Explain how Joseph put to the test the integrity of his brethren by placing money in their sacks.

Give an account of the preparation for the travels of Jacob and his family into the land of Egypt.

Is there any difference in the evils which men do when they are instruments in the hands of God in carrying out a divine purpose and the wrongs which they commit because of the hardness of their hearts and their own selfish wicked dispositions? Does God make allowances for such wrongs as the brethren of Joseph committed when He plans to bring good out of their intending evils?

Lesson 12. Israel in Bondage.

Teacher's Text: Gen. 1-4.

Pupils' Text: Gen. 1-4.

Topical Analysis for Individual Assignment:

- (a) Explain what took place in the government of Egypt between the death of Joseph and the birth of Moses—the meaning of the sentence, “A new king came upon the throne who knew not Joseph.”
- (b) The severity of Israel's task in bondage, and the effects that such oppression would naturally have upon the people.
- (c) The necessity of a leader strong enough to bring a nation of slaves out of the most abject conditions of servitude.
- (d) The cruelties of the Egyptians towards the Israelites, and the methods adopted to suppress their increase.
- (e) A natural enmity between the children of darkness towards the increase of the children of light.

- (f) Give illustrations of instances in history of the world where special efforts have been made to suppress the increase of God's chosen people.

Aim: To show the long and severe training that was needed to educate Moses for the leadership of Israel.

Significance of Events:

- (a) The overthrow of power.
- (b) The triumph of God's purposes.
- (c) The futility of man in his efforts to thwart those purposes.

Lesson in the Class: Explain the events leading up to the birth of Moses, and give an account of his opportunities to receive the best education afforded in his time.

Show how a solitary event changed the whole course of his life and put him under a most rigid experience.

Let the students give their views on the valley of solitude as a training that fits man for important and divine missions in life. Let him show also how solitude may lead men away from God instead of leading them toward Him.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.

**First Year
Biographical Sketches from the
Book of Mormon**

[Prepared by J. W. Walker.]

**Lesson 7. The Story of King Benjamin
(continued).**

(For Second Sunday in February.)

Lesson Setting: Time, place, people, etc.

Thought for the teacher: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

Truth to be taught: Through faith in the Lord Jesus Christ, as the Redeemer of the world, we obtain forgiveness of sins and the gift of the Holy Ghost.

Point of contact: Lead the pupils to tell what they know about the Savior.

- I. King Benjamin continues his address.
 1. Urges strict attention. Tells what he has seen.
 2. A vision. An angel from God.
 3. Brings an important message.
- II. The message.
 1. The coming of the Savior close at hand.

2. The work He should do.
3. His sufferings. Rejected by the ungodly.
4. His death and resurrection.
- III. Benefits of His mission for the people of the earth.
 1. Mercy to all who die in ignorance of the Gospel.
 2. To all, salvation comes through repentance.
 3. Little children to be saved.
 4. All nations to know of the Savior.
- IV. Effects of King Benjamin's words.
 1. People are overcome and fall to the ground.
 2. Repent of their sins.
 3. Through the Spirit of God they are filled with joy.
 4. Must remain faithful. Must care for their children and provide for the poor and afflicted.
- V. The people make covenant.
 1. A new name given them, “The children of Christ.”
 2. Their happiness and joy.
 3. Names taken of all who make covenant. Meaning of covenant.
 4. Not one untrue. People return to their homes.
- VI. Benjamin lives three years longer and dies.

1. His happiness. His reward for a righteous life.

Memory gem: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Lesson Statement: The events as portrayed in this lesson took place about 125 years before the coming of the Savior. Continuing his teachings King Benjamin tells his people of a visit of an angel to his bedside.

The message delivered by the angel was that the coming of the Savior was close at hand, and that He would go among the people and work mighty miracles, "such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, the deaf to hear, and curing all manner of diseases." He should suffer great privations, be rejected by the ungodly, finally be put to death and then the resurrection of His body should follow.

Through His gospel mercy would be extended to all who die without a knowledge of it, little children would be saved, salvation would come to all if they properly repented and all nations would hear of the mission of the Savior.

The people were so overjoyed they fell to the ground, desiring salvation through repentance. Through the covenant they made they were given the name of "The children of Christ." The names of all who would be true to the gospel were taken and not one was found who would not make a covenant unto the Lord.

Lesson 8. The Story of Zeniff.

(For Third Sunday in February.)

Thought for the teacher: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Truth to be taught: The Lord blesses those who obey the counsels of His servants.

Point of contact: Lead the children to tell of the good feelings they experience when they obey the counsels of their parents.

- I. Lamanites' hatred for Nephites at Zarahemla and their desire to see them destroyed.
 1. Nephites decide to give battle.
 2. Send spies first. Zeniff and company chosen.
 3. Disobedience of Zeniff.
 4. The quarrel and battle among themselves.
 5. Their sorrowful return.
- II. Zeniff gathers another company to return and settle in the land of Nephi.
 1. The Lord shows His displeasure.
 2. Zeniff's interview with King Laman.
 3. Two lands given them.

- III. Lamanites jealous of them.
 1. A terrible battle.
 2. Bitterness of Laman's son who reigns after him.

- IV. Zeniff's death.
 1. Would have enjoyed more blessings had he been humble.
 2. Appointed his son Noah to reign.

Memory gem: "Wherefore, if ye shall be obedient to the commandments, and endure to the end, ye shall be saved at the last day."

Lesson Statement: Under King Benjamin the people of Zarahemla had prospered and a love for the things of God filled their hearts. The Lamanites who still remained in the land of Nephi threatened many times that they would destroy the people at Zarahemla, therefore it was decided to send spies down there to ascertain their strength.

Zeniff was one of those chosen to lead them; but instead of performing his duty he concluded it would be better to get acquainted with the Lamanites and settle down with them. Those with him were opposed and a battle followed. Many were killed, very few returning to tell of the trouble. Zeniff was among those who returned.

Before long he formed another company and settled them in the land of Nephi among the Lamanites, King Laman giving them possession of two lands. The Lord did not approve of their actions and caused many trials to come upon them. After twelve years King Laman's jealousy was manifest in a terrible uprising of his armies against them.

Lesson 9. Ncah and Abinadi.

(For Fourth Sunday in February.)

Lesson setting: Time, place, etc.

Thought for the teacher: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Truth to be taught: "All men shall reap a reward of their works, according to that which they have been."

Point of contact: On earth, men reap what they sow: if they sow wheat, they reap wheat; if they sow barley, they reap barley; if they sow corn, they reap corn; if they sow beets, they reap beets. The same law holds good in the spiritual world.

- I. Wickedness of King Noah.
 1. Taxes Nephites one-half of all they possess.
 2. Palace and costly buildings erected.
 3. The Nephite temple used.
 4. Drunkenness and crime.
- II. The eyes of the Lord upon the people of Zeniff.

1. Abinadi the Prophet visits them.
 - a. His teachings.
 2. Noah tries to slay him.
 3. Abinadi's second visit and words to them.
- III. King Noah is angered.
1. Priests are prevented from injuring him by the power of the Lord.
 2. Abinadi preaches to the King and the people.
 3. Priests burn him to death.
- IV. Abinadi's prophesies concerning King Noah and his people fulfilled.
1. Lamanites overcome them.
 2. Contrast between the death of King Noah and the Prophet Abinadi.

Memory gem: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

Lesson Statement: Noah the son of Zeniff was appointed to take the throne after his father but was a great deal more disobedient than he, and afterwards became a very wicked man. He reaped the whirlwind because he had sowed it. After taxing the Nephites one-half of all they possessed he erected costly palaces and buildings and permitted drunkenness and crime to prevail.

The Lord was anxious that they repent, therefore sent the Prophet Abinadi to warn them to turn away from their sins. King Noah and his priests tried to slay him but were prevented. Abinadi preached to the King again, and after his work with them was finished he was taken and burned to death. When the flames began to scorch him, he declared that they should suffer the same as he had done.

In fulfillment of this prophecy the Lamanites later came upon them and they were smitten on every hand, their king suffering the same death as Abinadi.

Third Year—Life of Christ

(Prepared by George M. Cannon.)

Lesson 7. Baptism of Jesus.

(For Second Sunday in March.)

Text: Mark 1:7-11; Matt. 3:13-17.

John the Baptist while preaching repentance to the people had also told them:

"There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

"I indeed have baptized you with water; but he shall baptize you with the Holy Ghost."

In the text above given in both Matthew and Mark, the fact is recorded that Jesus came to John to be baptized.

In Matthew a very interesting dialogue takes place between them:

"Then cometh Jesus from Galilee to

Jordan unto John, to be baptized of him. But John forbade Him saying, 'I have need to be baptized of thee, and comest thou to me?'"

And Jesus answering said unto him, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Then he suffered Him.

The form or manner of baptism by immersion is clearly shown in both Matthew and Mark above referred to, Matthew saying:

"And Jesus, when He was baptized went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

Jesus was without sin. Baptism is for remission of sins. Yet Jesus set us the example by being baptized by immersion, which He realized is one of the fundamental principles of the Gospel. And from the time our Savior was baptized He devoted His life to teaching that Gospel to the people and to ministering to their wants.

Lesson 8. The Temptation of Jesus.

Text: Matt. 4:1-11; Luke 4:1-13.

The temptations described are three in number. The first was to satisfy the physical demands of the body after the great strain of so long a fast.

The second was an attempt to get the Savior to recklessly cast Himself from the pinnacle of the Temple. And the third was an effort to get the Redeemer to worship Satan in return for a promise of great earthly dominion. The account in Matthew tell us:

"Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil.

"And when He had fasted forty days and forty nights, He was afterward an hungred.

"And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple.

"And saith unto Him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written

again, Thou shalt not tempt the Lord thy God.

"Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;

"And saith unto Him, All these things will I give thee, if thou wilt fall down and worship me.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

"Then the devil leaveth Him, and behold, angels came and ministered unto Him."

The order in which the second and third temptations were presented is reversed in the account given by St. Luke.

In refusing the temptations in the high mountain, the language of the Savior as given in Luke 4:8, is the one so frequently quoted by all people in refusing to listen to a tempter:

"Get thee behind me, Satan: for it is written 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'"

And afterward the tempter left Him and angels came and ministered unto Him.

Weed, referring to these events in the Life of the Savior, says:

"Every child may think of Jesus as the tempted but sinless child; every youth may think of Him as the tempted but sinless youth; every man may think of Him as the tempted but sinless man. Each of them may feel that Jesus knows how to pity and help because He Himself was tempted. Remember, too; how Jesus learned many Bible words, and how they helped Him in resisting temptation."

But to know the scripture is not enough. The devil could quote the scriptures. But to know the laws and to keep the commandments of God is to walk the road that leads to eternal life.

Lesson 9. Jesus Cleanses the Temple.

Text: John 2:13-23.

We have witnessed the humility of Jesus and His meekness both in obeying the principle of baptism, and in resisting temptation. Not long after these events another phase in the character of the Redeemer was shown. This is described in the text above given. In Weed's "Life of Christ" a short chapter is devoted to this subject:

"After a short stay in Capernaum, Jesus went with the great caravan of pilgrims, which in the month of April went to the Passover Feast in Jerusalem. We do not know whether or not He had been there since He was twelve years old. But He must have recalled that first journey.

He then went from Nazareth with a boy's curiosity on his first visit to the Holy City, and with a special interest in the Temple where He was a learner. He now went from Capernaum as the great Teacher.

"On His first visit He was beginning to understand who He was—the Son of God.' He now understood it fully, and was ready to proclaim it in the place where probably the great thought dawned upon Him. Four hundred years before a prophet, taught by God, had said to the Jews, 'The Lord whom ye seek shall suddenly come to His Temple.' That time had come.

"But on reaching the Temple, the Holy House, His Father's House, He was saddened and greatly displeased at what He saw. There were oxen, and sheep, and doves for use in the Temple service, but which should not be gathered within its courts for sale. There were also the tables of the money-dealers. With holy indignation He drove them all out saying, 'Make not My Father's House a house of merchandise.'

"In calling the Temple His Father's House, He claimed that He was the Son of God, and therefore had a right to drive from it all improper things.

"He also showed His power by miracles, probably of healing. And 'many believed in His name, when they saw the miracles which He did.' But not all believed. Most of the leaders of the Jewish nation hated Him, and from that hour treated Him shamefully, unjustly and cruelly as long as He lived. But not all of them felt and acted thus. Some believed Jesus to be what He claimed to be, and were His friends.

"One of them was named Nicodemus. He was a rich man, a ruler and a rabbi. He was honest and wanted to know the truth. He was just, and wanted the rulers to treat Jesus justly. He was tender and pitied Jesus when they treated Him cruelly. He was modest and timid, and afraid to have it known that he was friendly to Him.

"Believing that Jesus was a teacher come from God, he went to Him by night for instruction. Jesus told him about the great change that must be in the spirits of men if they would belong to His kingdom on earth and in heaven. He told him that the Spirit of God changes the spirit in man. He told him that He had come down from heaven, and was the Son of God, the Savior whom the Jews were expecting. He told him of God's wonderful love for all men. Remember these words of Jesus:

"'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

Primary Department.

Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton.

WORK FOR MARCH.

Fast Day thought: Obedience to our Heavenly Father insures protection.

Ask the children to tell something about Noah, or show a picture that will get them to talk about him. How was Noah protected? Get them to tell how Jared, and Abraham also, were protected.

What must we do so that we can expect our Heavenly Father to protect us?

Lesson 9. Hagar and Ishmael.

Text: Genesis 16, 21:1-21.

Reference: JUVENILE INSTRUCTOR for February, 1913.

Aim: Prayer and submission to the will of the Lord bring comfort and protection.

Memory gem: "Fear not: for God hath heard the voice of the lad where he is."

Pictures: "Hagar and Ishmael in the Desert" (Liska), "Abraham Sending Forth Hagar" (Van Der Werff).

I. Hagar.

1. Sarah's handmaid.
2. Subsequently Abraham's wife.
3. Her unhappiness.
4. Receives comfort from the Lord.

II. Ishmael's birth and boyhood.

1. A promised son.
2. For fourteen years the only son.
3. His conduct towards Sarah.
4. Result.

III. In the Wilderness.

1. Journey towards Egypt.
2. Lost.
3. Saved by the Lord.

I. Many years before Isaac was born there lived in the home of Abraham and Sarah a woman named Hagar. Tell how Hagar became Abraham's wife and of the trouble she made in the home, of the angel's promise to her and her return to Sarah.

II and III. Tell of the happiness that came to the home because of Ishmael. But when Ishmael was fourteen years of age, and soon after Isaac, Sarah's son, was born, trouble broke out again in Abraham's family. Relate the incidents contained in verses 8 to 21 of chapter 21.

Lesson 10. Rebekah at the Well.

Text: Genesis 24, 25:20-34.

Reference: JUVENILE INSTRUCTOR for March, 1913, lessons 11 and 12.

Aim: Trust in God brings happiness and success.

Memory gem: "Blessed be the Lord."

Pictures: "Eliezer meets Rebecca at the Well" (Dore), "Isaac Blessing Jacob."

I. Abraham's Desire for his Son.

1. A wife from among his own people.
2. Instructions to Eliezer.
3. Preparations and departure of the servant.

II. Evening at the Well.

1. Description of the wells.
- a. Mode of carrying water.
2. Eliezer's prayer.
3. The answer.

III. The Servant at Rebekah's Home.

1. Hospitality extended.
2. Errand made known.
3. Rebekah's answer.

IV. Return to Canaan.

1. Meeting Isaac.
 2. The marriage.
 3. Their children.
- Review last lesson.

I. Tell of Abraham's desire to have a wife for Isaac from his own people, of his charge to the servant, and of the servant's preparation and departure.

II. Picture the quiet, peaceful scene outside of the walls of the city at the old well surrounded by a stone wall from which two or three steps led down to the water. Tell of the servant's prayer and its answer as given in verses 11 to 26.

III. The servant of Abraham was received kindly in Rebekah's home, and when he had told his errand to her father and mother they said, "Take Rebekah to be thy master's son's wife, as the Lord hath spoken."

Rebekah's parents were loth to part with her so soon, but she herself was willing to obey the word of the Lord at once, trusting completely. So with her maidens she departed at once for the land of Canaan.

IV. As they came near to where Abraham lived, Rebekah lifted up her eyes and saw Isaac coming to meet her; and when the servant told Isaac all things that had been done, he took her into his mother's tent and made her his wife, learning to love her dearly.

Many years afterwards two little twin boys were born in their home. They were named Esau and Jacob. Esau was the first born and so was entitled to the first and greatest blessing of his father; this was his birthright. But because Esau did not appreciate his birthright, it was taken away from him and given to Jacob,

and Jacob was made the leader of his father's children.

Lesson 11. Jacob.

Text: Genesis 28; 29:1-20; 31:11-18; 33.

Reference: JUVENILE INSTRUCTOR for March, 1913, lessons 13 and 14.

Aim: To pay tithing is a blessing and duty, and shows we desire to serve God.

Memory gem: "Of all that Thou shalt give me, I will surely give the tenth unto Thee."

Picture: "Jacob's Dream" (Murillo).

I. Jacob's Departure from Home.

1. Reason.
2. His trust in God.

II. The Dream.

1. The ladder.
2. The Lord's promise.

III. Jacob's thanksgiving.

1. Anoints the stones.
2. Covenants to pay tithing.

IV. With His Mother's Kindred.

1. Received with joy.
2. Enters Laban's service.
3. Blessings earned.

V. Jacob's Return Home.

1. God's promises fulfilled.

I. Isaac's charge to Jacob. Jacob's obedience and trust in God.

II. "I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land."

III. When Jacob awoke he felt so happy that he shed tears of joy. Kneeling down upon the ground, he prayed with all his heart and soul unto God, thanking Him for the glorious dream He had given him, and for the precious promises He had made to him.

Then Jacob took the stone he had used for a pillow and made an altar of it. He poured oil upon the stone, and there he made a covenant with the Lord, saying, "Of all that thou shalt give me, I will surely give the tenth unto Thee." This is the law of tithing which all faithful Latter-day Saints observe today.

IV. Jacob continued his journey to the land where his uncle Laban lived. There he was received kindly by his mother's people. Jacob assisted Laban with his flocks of sheep and herds of cattle. He served Laban fourteen years and received for this service Laban's two daughters, Leah and Rachel, who became his wives. Jacob remained six more years with Laban, receiving cattle and sheep for his pay. Laban changed Jacob's wages many times, yet because Jacob served the

Lord, the Lord blessed him, and he had many sheep, cattle, camels, and servants. God also blessed him with many children. He had twelve sons.

V. The Lord's command to return home. Picture the passing of the caravan, the traveling in the day time, the camp at night, the meeting with Esau.

Thus Jacob reached his old home, and God had surely been with him and that to bless.

Lesson 12. Joseph's Early Life.

Text: Genesis 37.

Reference: JUVENILE INSTRUCTOR for April, 1913.

Aim: God protects those who love and trust Him.

Memory gem: "The eyes of the Lord are over the righteous."

I. Joseph the son of Jacob.

1. Jacob's love for Joseph.
2. The coat of many colors.
3. Jealousy of his brothers.

II. Joseph's Dreams.

1. The sheaves of wheat.
2. The sun, moon, and stars.
3. Effect on his brothers.

III. Sold to the Ishmaelites.

1. Taken to Egypt.
2. His father's grief.

Review last lesson.

I. Jacob loved the Lord and served Him and he received great blessing from the Lord. Tell of Jacob's twelve sons, most of them men, Joseph seventeen, and Benjamin much younger. Picture home life, occupations, and the jealousy of Joseph's brothers.

II. Relate the dreams.

III. One day when Jacob's older sons were out some distance from home tending their flocks, Jacob called Joseph to him and said, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." Joseph, obedient as always to his father's slightest wish, started at once to go to his brothers. Describe him as he journeyed from one place to the other in search of them. Tell about the men at work when they saw Joseph coming, and give their conversation.

Picture the scene when Joseph was put into the well, the handsome youth pleading with the stern, angry men, the coming of the caravan, the sale, Joseph's departure, and the brothers' return home.

"And the Midianites sold him into Egypt, unto Potiphar, an officer of Pharaoh's, and captain of the guard."

Kindergarten Department.

Wm. A. Morton, Chairman; Assisted by Beulah Woolley.

Suggestive Program for February Union Meeting.

• (For Stake Workers.)

1. Teach a simple spring song. (Choose one not used by the day kindergartener. There are so many, an appropriate one will not be hard to find.)

2. Discuss appropriate rest exercises for the month and have practical demonstrations with the teachers. Teachers should always be able and willing to do any exercise expected of the children. Helpful suggestions will be found in former numbers of the JUVENILE INSTRUCTOR.

3. Work out a complete outline for "The Death of Jesus." We know that a teacher who understands how to study and outline her lesson can give it much more successfully than the one who does not. There are many teachers who do not understand how to do this and they should be helped in the union meeting. All workers should read carefully the Bible, and suggestions given in the JUVENILE for the lesson. The main pictures might be (1) "On the Road to Calvary," (2) "At Calvary," and (3) "At the Tomb." Decide what should come under these main headings and how the aim can be brought out in each. Also decide on a point of contact and the applications to be used.

Work for March.

Memory gem:

Sun and rain and skies of blue
Give the message "God is true."
Children's voices float above
Singing sweetly "God is love."

—Florence E. Scott in Holiday Songs.

(In teaching a memory gem feel the spirit of it, and teach it with expressive meaning. The children will unconsciously follow and you can in this way guard against the sing-song tone.)

First Sunday.

Morning talk: The beginning of awakening in nature. Have with you bits of grass, swelling leaf buds, etc. If where you live there are no signs of spring yet, talk about how the trees look, where many of the flowers are and what will happen soon.

Lesson Period: Jairus' daughter raised. Text: Matt. 9:18-20, 24-27; Mark 5:22-24, 35-43.

Aim: Faith in Jesus is necessary to obtain His blessings.

Capernaum was a city where Jesus had many friends and sometimes He went there to visit them. When the friends saw Him coming they always crowded about Him and He healed their sick, caused the blind to see and helped them in every way He could. In that city there lived a rich man named Jairus. He lived in one of the finest houses. He had gardens and servants, and best of all, a wife and little daughter. The little daughter was so happy and kind that every one loved her dearly. Jairus knew about Jesus and sometimes talked to the mother and little daughter about Him. Little daughter was twelve years old and wanted to know all about the kind deeds of Jesus.

One day Jairus and the mother looked troubled and the servants walked about on tip toes for the little daughter was very sick. She was in so much pain that she could not smile happily to father and mother. Every one around her tried to make the pain easier but they could do nothing for her. Then the mother said, "If Jesus were here He could help her." "I know He could," said Jairus, "I will go and find Him."

He hurried out of the house and ran as fast as he could to another part of the city. At last he saw a crowd of people and he was sure that Jesus was with them. He ran to the place where they were standing. They made room for him to pass through the crowd for he was a great man and he looked so sad that they knew he was in trouble. When he found Jesus he fell down at His feet and said, "My little daughter lieth at the point of death. I pray thee, come and lay thy hands on her that she may be healed." Jesus was sorry for Jairus and wanted to help him, so He started home with him. The crowd followed.

As they walked along a messenger from Jairus' home met them and said, "Thy daughter is dead: why troublest thou the Master any further?" When Jesus heard the servant He said to Jairus, "Be not afraid, only believe." Then Jairus was glad for he knew that even if his daughter was dead Jesus had power to make her live again. Jesus turned to the people and asked them to go to their homes. He asked his three dearest friends to go with Him and they hurried home with Jairus.

When they reached the big house they found all the friends and servants crying. Jesus said to them, "Why make ye this ado and weep? the damsel is not

dead but sleepeth." And the people laughed at Him. So He sent them away, for they could not understand that Jesus could make the dead live again. Only the mother, father and three friends were left in the room where little daughter lay. They knew that He had power from Heavenly Father to help her, so they waited.

Jesus took the little daughter's hand and said, "Damsel, I say unto thee arise," and she opened her eyes and her cheeks grew rosy again. She walked over to her mother and father. Oh how thankful they were to Jesus for what He had done for them! He said, "Now give your daughter something to eat." And He left the happy family together.

Note. Jairus is a word generally mispronounced. It should be Ja-i'rus or Ja'i-rus.

Second Sunday.

Morning talk: The awakening of the flowers and growth of the seeds.

Lesson: The Last Supper.

Text: Matt. 26:17-30; Mark 14:12-26; Luke 22:7-27; John 13:1-35.

Note. It is better to leave "the Judas part of the story out, because it is a question whether he was at the table when the sacrament was passed or not.

Aim: By partaking of the sacrament worthily, we express a desire to remember Christ and a willingness to keep His commandments.

Just before we came to our class room this morning what was passed to us? What was spread over the table before the sacrament things were put on? Everything was made neat and clean wasn't it? What did you do while Brother—blessed the bread? How did you sit while it was being passed? How much bread did you take? How much water when it was passed to you? Of whom were we to think when we partook of the sacrament? Would you like to hear the story of the very first sacrament?

It happened a long time ago when Jesus was on the earth. It was nearly time for the feast day, a thanksgiving feast held in Jerusalem. Jesus told Peter and John to make ready for the feast. He said, "Behold, when ye are entered unto the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

"And ye shall say unto the good man of the house, the Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples?"

"And he shall shew you a large upper room furnished, there make ready."

So Peter and John went to the city. They saw the man with the pitcher of

water, and followed him just as Jesus had told them to do. When he went into a house Peter and John went with him and said, "The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples?" The good man led them up the stairs and opened a door. Peter and John went into the room. It was a long room with white walls and ceiling. It was clean, for the place where Jesus was to partake of the feast must be clean. A long, low table stood in the center but their wasn't a chair in the room. Around the table were placed low benches with cushions on them for seats. There was a large water pitcher and bowl near the door. You could never guess why, so I will tell you. The people in those days never wore shoes. They wore sandals strapped over their feet and always took them off when they went into a house. In some of the houses people had servants to wash the feet of those who visited them. That is what the pitcher of water was for. Peter and John had much to do. They spread a clean white cloth over the table, and then put the food which was to be eaten upon it. There was a certain kind of bread which was always eaten at the feast. It looked something like soda crackers, and plates were put with the bread and put on the table. They bought good pure wine and filled the cups. They had the meat and green herbs and everything ready by evening.

Then twelve friends and apostles of Jesus went to that room to eat the supper with Him. When they went to sit down at the table they began to quarrel. One said, "I am the greatest and I am going to sit by Jesus." Another said, "No, I am greater than you and I should sit by Him." Another said, "But I intend to sit nearest Jesus." And so they were all unkind and selfish. Oh how sorry Jesus felt! He was going to give them the sacrament that night for the first time but He knew they were not ready for it when they were unkind to each other. He did not say a word to them but let them sit down to the table. But He could not forget about the unkind words. So He got up from the table, took a towel, water pitcher and basin and washed the feet of each one of His friends. They were ashamed and hung their heads. They did not want him to do it because He was much greater and wiser and better than they. He wanted to show them that there was only one way to be great and that was to work for others and help them when they were in trouble. By the time the feet were washed and all were seated at the table again Jesus knew by the smiles on their faces that they were ready to

help each other and it didn't matter which of the friends sat nearest to Jesus. They sat at the table for a long time for Jesus had much to say to His friends. One thing was, "A new commandment I give unto you, that ye love one another," and another was, "If ye love me keep my commandments."

Now the disciples did want to do what Jesus told them. They loved each other and He knew they were ready to partake of the sacrament. So He took some bread and blessed it and broke it and passed it to them and said: "Take, eat; this is my body which is given for you; this do in remembrance of me." Then He took a cup of wine blessed it and passed it to them, to drink. He told them that they should do this often in remembrance of Him. That is why we partake of the sacrament each Sunday morning.

Application: How can we best show Jesus that we remember Him? How can we keep our hearts and hands clean and pure?

Third Sunday.

Morning Talk: Talk again of the spring returning. Let children tell you all they have observed during the week—the insects, birds, and buds. Encourage them in this that they may better appreciate the loving care of our Father in Heaven.

Lesson Period: Review either "The Last Supper," or "The Raising of Jairus' Daughter."

Fourth Sunday.

Morning Talk: Have bulbs and seeds in the class and talk with the children of their marvelous growth into life and beauty and connect with the Easter thought. "There is no death, what seems so is transition."

Lesson Period: "The Death of Jesus."

Text: Matt. 27:24-66; Mark 15:15-47; Luke 23:24-56; John 19:16-42.

Aim: True greatness consists in losing self for the good of others.

Note 1. For help in adapting this lesson see JUVENILE INSTRUCTOR, March, 1911, February, 1912, February, 1913, or March, 1914.

Note 2. Among all the four or five year old children whom I have questioned concerning the death of Jesus, I have not been successful yet in finding one who knew the beautiful side to the story of "The Death of Christ"—that of losing self for the good of others. On the other hand, without exception, every one who knew about it at all, and the major-

ity did, knew the horrifying side. This has convinced me absolutely that it should be given in the Kindergarten Department of the Sunday School and in giving it, the beautiful side should be emphasized. What greater thing has ever happened in this world, and what story is there that is more beautiful than the "Death and Resurrection of Jesus Christ?"—Marion Belnap Kerr.

Note 3. These thoughts are for the teachers not for the children in this form.

Before the piercing with the nails a cup of medicated wine had been offered to the Lord, which, according to kindly custom, was provided by certain pious women of Jerusalem to alleviate the suffering of the crucified. As soon as Jesus had tasted the cup He refused to drink, because it was not in keeping with His dignity to shrink from suffering or to die in unconsciousness. (Matt. 27:34; Mark 15:23).

There was no death so cruel as that of crucifixion, because the prisoner died not from the loss of blood, or in a short space of time, but through the lingering agony of open wounds, and the arrest of circulation at the extremities, and the tension of the nervous system, and the oppression on the brain and heart. Jesus was crucified about ten o'clock, and He did not die until shortly after three, so that for five hours He endured this pain of torn nerves and intense thirst and racked body and throbbing brain. It is in such circumstances that even the bravest of men are apt to forget others; but it was in this supreme agony that our Lord fulfilled His own law that a man should bethink himself in life not of his own need but of the need of his brother man.

Seven times the Lord broke the silence of His sacrifice, and His first word was one of charity. 'Father, forgive them, for they know not what they do.' Jesus broke the silence, for a second time with His words of mercy, 'Verily, I say unto you, this day thou shalt be with Me in Paradise.' By this time the women who loved the Lord had come to Calvary, and with John were standing at a little distance. They drew near under the irresistible influence of love, which could not withdraw its eyes from the suffering of Jesus, and yet was torturing itself in utter helplessness. Jesus' eyes fell upon His mother's sorrow. It was not for her to see Him tortured and dying slowly on the cross. He also foresaw her loneliness after He was gone, and desired that she should have the kindest of substitutes for Himself, one who would not only provide a house, but would share with her the treasure of her love and of

her hope. John was her sister's son and a man of the same spirit as the Virgin. He was Jesus' dearest friend and His chief apostle. From the cross Jesus committed His mother into the care of John, asking the Virgin to see in John another son who would take his place, 'till Mary and Jesus met in the Father's house, charging John to accept the mother of His Lord and to deal with her as he would with Salome. Whether or not we are to understand that John took Mary away instantly to his own home, it is likely at least that most sympathetic and tenderest of men withdrew her, who had been fitly called 'Our Lady of Sorrows' from a scene which could only break a mother's heart, and that Mary did not return to the cross till all was over, when she was again allowed to touch the unconscious body which in infancy she had nursed in Nazareth. This was the third word of the cross which was the word of filial piety. It was now twelve o'clock and according to the evangelists, a sudden and awful darkness veiled the scene, during which the crowd stood in awe-struck silence, and Jesus passed through His supreme agony. What the master then endured no human mind can imagine and it does not become any human mind to speculate, but so fearful was the agony upon His soul that shortly before 3 o'clock, when the darkness lifted Jesus Christ cried aloud with a lamentable voice, "My God, My God, why hast Thou forsaken Me?" which was the fourth word of the cross and the word of agony. At three o'clock the light began to return, and Jesus, exhausted by a conflict which was rather spiritual than physical, spoke to His guard and said "I thirst." With this confession of bodily weakness, and this humble request, the Master comes very close to the heart, and proves Himself one touched with a

feeling of our infirmity. It was His only appeal for pity, and it was made to the Romans. We are thankful that it was not made in vain, for a Roman soldier took the sponge which formed the stopper of his wine flask, and soaking it in the poor wine of a soldiers' rations, placed the sponge on the end of a hyssop stalk and laid it on the lips of Jesus. This one act of kindness Jesus received while on the cross and this "I thirst" of Jesus was the fifth of the seven words, and may be called the word of Humanity. When Jesus had received the wine, His strength which had run low began to return, and His heart, which had sunk through spiritual travail, was lifted. The end was not far off now, and His work was almost done. He had declared the Gospel of God, and He had shown the character of the Father. He had fulfilled the hope of the ancient days and established the kingdom of God. Nothing more remained but that He should die, and so He said with a loud voice of the commission which He had received from His Father and the work of the three years, 'It is finished,' and this was the sixth of the seven words, the word of perfection. Immediately thereafter the Master, from whom none could take His life, but was willing to lay it down for God and man, cried again with a loud voice, 'Father, into Thy hands I commend my spirit,' and having endured His last pain, and having rendered His last service, Jesus bowed His head and gave up the ghost, and was at rest in the bosom of God. So the chief saints of our race, and the chief victim of history, having drunk the cup of reproach and hatred to its dregs, and having loved His fellowmen unto death, died with the word, "Father" on His lips.—From "The Life of the Master," by John Watson.

A Mother's Question.

Oh, what will the victory matter to me
If my boy is entombed in war's pitiless sea?
If the darling I always so loved and caressed
Should fall like a bird with a shot in his breast?

If the rose of my life, with its petals dew-wet
Should die in its bloom 'neath a red bayonet,
All, all of war's glory and all of its cost
Could not compensate me for the life that was lost.

For arms that are empty cold fame can not fill
With warmth of a form that is icy and still.
Though flags of my country might float o'er the sea,
The years would be bannered with sorrow for me.

Oh, in a near future the war-flood may cease,
While nation ways whiten with lilies of peace;
But over death billows some mothers will yearn
For doves of war's deluge that can not return.

—Mary Hunt Affleck.

Samantha Amelia Goes in the Font.

By Susa Young Gates.

Did you ever know a father so solicitous of his children's welfare as was Samantha Amelia's father? Every sort of contrivance for health or for sport was provided by Father. Winter, spring, summer, fall, each had its peculiar charm, its distinctive pleasure, its special arrangement for both health giving exercise and childish delight. To be sure, Father had not sat under modern discussions of compulsory—"gym"—exercise *versus* Scout-movement-play. It was out of his own big heart and wise head that Father conceived all those dear delights of the varying seasons, such as the Julia Dean sleigh, the font, silver candy-pull hooks, blackboards and wands, with all the innumerable host of kindred ap-purtenances.

Of course you remember the font? Just northeast of the School House it was, at the foot of the hill which led up to the Lamb Barn and on to Mother Young's White House on the Hill.

I thought you'd remember it. Great big, closely wooden lined pool of clear water about twelve by fourteen feet and ten or eleven feet deep it was, with two great wooden leaves to close down over it when not in use; these same leaves, when propped up on the north and south sides forming a complete shield on these two sides for prying eyes. While the smoke house on the east, and the double-roomed "band carriage" on the west, made the seclusion of the pool complete.

The smoke-house held sundry and all of the venison, beef and hams which were a-curing under divers sulphur and spiced fumes ordered and arranged under the careful eye of Hamilton G. Park—of sacred memory—adobe-walled, low-ceiled, no-windowed, securely padlocked, mysterious old smokehouse, whose doors never opened to curious Sammy's eyes, and

whose black precincts were simply guessed at by that industrious imagination of Sammy's which has always worked overtime.

The "band carriage" was likewise just there—always—so far as Sammy knew. It might have once known the dignity of wheels and been carted about in processions to carry Brother Duzett's or Uncle Dimick Huntington's band; whence its name. But at present it had a tiny front and back dressing room, the girls using the front one while the boys ran around to the rear-end one—as became boys, for boys have never been over-troubled with modest qualms about the possibility of Father or Mother or Brother Maeser or Sister Randall coming by as they sped along with shining, dripping bodies from font to dressing-room—their only entrance being on the west or rear end.

You see the girls claimed the time of four o'clock to six in the soft warm summer afternoons, as their own special time for the "font" bathing, and any boy that was caught anywhere about the precincts during those hours laid himself liable to a tongue-lashing from Net or Rinda or even to be reported—to—Father! See what a danger he was in?

The boys—oh, they could have all the rest of the time, and they used it. Almost anyone called by duty or inclination up the road to the White House on the Hill or past the corner of the School House at all hours (but the girls' time) would catch fleeting glimpses of slim naked bodies poised for flight into the pool below, on top of the "band carriage," or flitting in some aquatic race or sport about the font and its direct environs.

The girls—well, when they went into that three-foot deep pool—not an inch more, charged Father to Brother Park—warned by the burning sun

kisses all the lovely afternoon—fed by the clear, trickling stream at the north corner, and emptied by the wooden conduit above and below on the west side, with little wooden doors to shut both off—the girls were always discreetly clad with all sorts and shapes of wrappers and night-robos or sich. At those rare times when both boys and girls went in together, boys wore proper hickory shirts and stout homespun and home-made old breeches; while girls carefully chose their oldest linsey-woolsey dresses, reinforced with all sorts of discreet under garments. For boys might teach sisters to swim, but the strictest rules of propriety must be observed. And everyone kept a careful eye on the mischievously billowing skirt of the sister who essayed to float or swim to keep the edges of decency discreetly close about the trim ankles—for every and sundry of those sisters bore the stamp of comeliness and shapeliness bequeathed by splendid Father himself.

But bless me! what a long time we are coming to Samantha Amelia's dramatic entrance into the font; here goes:

Sammy was very little—too little for independent bathing in the font. To be sure loving sister Dora had carried four-year-old Sammy in on several occasions and let the delighted baby paddle and splash about in her arms. But Sammy was an adventurous soul, albeit an arrant coward.

It happened one day that Sammy had been arrayed by Mother far in advance of Solomon in his glory. Her starched pink chambray dress stood out widely from her, her prim face was wreathed in cork-screw curls done on a "stick," covered with a stiffly white ruffled sunbonnet; her pipestem legs were encased in the most fashionable of wide beruffled and embroidered pantelets, clear down to her own slim

baby ankles, while bronze morocco French shoes completed Sammy's glory.

Mother was not ready, so restless Sammy slipped out, Sammy-like, and enticed by the sunshine, the love of adventure and the sound of distant laughing voices, Sammy wandered rapidly through the Lion House yard past the rear end of the Beehive, out the big east gate, over the bridge across the road, into the school-house yard, around the house and there was the font!

The boys and girls were in together, and everybody was learning or teaching the art of swimming, and the air was electric with peals of laughter and shouts of "Come on, now," "Don't be a cowardy," and "Stop splashing now."

Sammy stood on the edge of the font in all her starched finery, looking into the cool deeps of that besplashed pool—the hot sun sending tiny rivulets of perspiration from her bonneted forehead to her pouting chin.

"Oh," she breathed, wordless. "Oh!" again, just long-drawn out, like that!

Alfalfa, who stood near, with the rough boy's dislike of prim, starchy girlhood and the mischievous boy's delight in boy wickedness, asked: "Would ye like to be in there?"

"Yes," breathed Sammy, rapturously.

"Then go!"

And ker-splash! Sammy was in the font! The pantelets hung limply about the half-drowned baby as they fished her out, but as she was cuddled at last down under her mother's blankets Sammy whispered:

"The font's lots of fun, Mother, any way."

For Sammy was game even if she was "a cowardy."

Do not worry about yesterday's sorrows or tomorrow's tribulations, but get busy with the joys of today.

Humane Day Stories.

The Thinking Horses of Elberfeld.

(From "Our Dumb Animals.")

To lovers of animals nothing has appeared in many a day so startling and so inexplicable as Mæterlinck's account of his visit to the home of the Elberfeld horses. The *Metropolitan Magazine*, for May and June contains the story as told by the well-known author. Here is a writer, a thinker, a man who commands the regard and confidence of his contemporaries, telling us of things that took place in his own presence that completely baffled every effort he could make to explain them on any ground that would implicate their owner in the slightest degree of dishonesty or fraud. Remember we are not confounded here with a newspaper story written by some irresponsible reporter who wanted to create a sensation. The writer is Maurice Mæterlinck, a man whose integrity of moral purpose, whose seriousness, whose mental power no one questions.

The *Metropolitan* has been kind enough to allow us to condense the story and to quote from its columns.

In Elberfeld, Germany, there is a prosperous manufacturer, Herr Krall, who owns, among other horses, a Shetland pony, Hanschen, and two Arab stallions, Muhamed and Zarif. These horses by feats of what is apparently extraordinary mental skill have attracted the attention of learned men from celebrated universities and elsewhere who have visited them and studied them. They have been taught an alphabet "in which each letter is designated by a certain number of blows struck by the right foot and the left foot." The answers to mathematical problems are given by them in the same way, that is, by certain blows of the feet. Their owner, who has surrounded them with an "atmosphere of affection that has in a manner of speak-

ing humanized them," says of Muhamed: "Within a fortnight of the first lesson he did simple little addition and subtraction sums quite correctly. He had learned to distinguish the tens from the units, striking the latter with his right foot and the former with his left. He knew the meaning of the symbols, plus and minus. Four days later he was beginning multiplication and division. In four months' time he knew how to extract square and cubic roots; soon after, he learned to spell and read by means of the conventional alphabet."

Dr. E. Clarapede, of the University of Geneva, is quoted, after a study of these horses, as pronouncing the phenomenon "the most sensational event that has ever happened in the psychological world."

Mæterlinck's account of his first interview with the horses is as follows:

"The master, standing beside the blackboard, chalk in hand, introduces me to Muhamed in due form, as to a human being: 'Muhamed, attention! This is your uncle'—pointing to me—'who has come a long way to honor you with a visit. Mind you don't disappoint him. His name is Mæterlinck.' Krall pronounces the first syllable German-fashion: *mah*. 'Do you understand: Mæterlinck? Now show him you know your letters and that you can spell correctly like a sensible child. Go ahead, we're listening.'

"Muhamed gives a short neigh and on the small, movable board at his feet strikes first with his right hoof and then with his left the number of blows which correspond with the letter M in the conventional alphabet used by the horses. Then, one after the other, without stopping or hesitating, he marks the letters A D R L I N S H, representing the unexpected aspect which my humble names assumes in the equine mind and phonetics. His attention is called to the fact that there is a mistake. He

readily agrees and replaces the S H by a G and then the G. by a K. They insist he must put a T instead of the D; but Muhamed, content with his work, shakes his head to say no and refuses to make any further corrections.

"I assure you that the first shock is rather disturbing, however much one expected it. I am quite aware that, when one describes these things, one is taken for a dupe too readily dazzled by the doubtless childish illusion of an ingeniously contrived scene."

Lest it might be thought that the answers given were dependent upon the presence of the owner and certain signs from him, the owner leaves Mæterlinck alone with the horses, saying, "Try it for yourself. Dictate to the horse any German word of two or three syllables, emphasizing it strongly. I shall go out of the stable and leave you alone with him." Mæterlinck writes: "Behold Muhamed and me by ourselves. I confess that I am a little frightened. I have many a time felt less uncomfortable in the presence of the great onces or the kings

of the earth. Who am I dealing with exactly? However, I summon my courage and speak aloud the first word that comes to me, the name of the hotel at which I am staying: Weidenhof. At first, Muhamed, who seems a little puzzled by his master's absence, appears not to hear me and does not even deign to notice that I am here. But I repeat eagerly, in varying tones of voice, by turns insinuating, threatening, beseeching and commanding: 'Weidenhof! Weidenhof! Weidenhof!'

"At last my mysterious companion suddenly makes up his mind to lend me his ears and straightway blithely raps out the following letters, which I write down on the blackboard as they come: W E I D N H O Z. It is a magnificent specimen of equine spelling!"

More remarkable perhaps than the answers in names spelled out by these horses is the facility and quickness with which they answer mathematical problems. "Krall asks me for two numbers to multiply. I give him 63×7 . He does the sum and writes the product on the board, followed by the



ZARIF, ONE OF THE WORLD FAMOUS "THINKING HORSES" OF ELBERFELD, GERMANY.

sign of division: $441 \div 7$. Instantly, Hanschen, with a celerity difficult to follow, gives three blows, or rather, three violent scrapes with his right hoof and six with his left, which makes 63, for we must not forget that in German they say, not sixty-three, but three-and-sixty. We congratulate him; and, to evince his satisfaction, he nimbly reverses the number by marking 36 and then puts it right again by scraping 63."

What shall we think, for example, of a horse asked to give the square root of 4096 and who replies at once "64"?

But probably to many of us the most astonishing thing that Herr Krall reports is that upon two different occasions on his return from a business trip, one of these horses spelled out to him information of things that happened in his absence:

"One morning, for instance, I came to the stable and was preparing to give him his lesson in arithmetic. He was no sooner in front of the spring-board than he began to stamp with his foot. I left him alone and was astounded to hear a whole sentence, an absolutely human sentence, come letter by letter from his hoof: 'Albert has beaten Hanschen,' was what he said to me that day. Another time I wrote down from his dictation, 'Hanschen has bitten Kama.'"

Of this Mæterlinck says: "Krall, for that matter, living in the midst of his miracle, seems to think this quite natural and almost inevitable. I, who have been immersed in it for only a few hours, accept it almost as calmly as he does. I believe without hesitation what he tells me; and in the presence of this phenomenon which, for the first time in man's existence, give us a sentence that has not sprung from a human brain, I ask myself whither we are tending, where we stand and what lies ahead of us."

Toward the close of the article he writes:

"Must we once more repeat, in con-

nection with these startling performances, that those who speak of audible or visible signals, of telegraphy and wireless telegraphy, of expedients, trickery or deceit, are speaking of what they do not know and of what they have not seen? There is but one reply to be made to any one who honestly refuses to believe:

"Go to Elberfeld—the problem is sufficiently important, sufficiently big with consequences to make the journey worth while—and, behind closed doors, alone with the horse, in the absolute solitude and silence of the stable, set Muhamed to extract half a dozen roots which, like that which I have mentioned, require so many operations. You must yourself be ignorant of the solutions so as to do away with any transmission of unconscious thought. If he then gives you, one after the other, five or six correct solutions, as he did to me and many others, you will not go away with the conviction that the animal is able by its intelligence to extract those roots, because that conviction would upset too thoroughly the greater part of the certainties on which your life is based; but you will at any rate be persuaded that you have been in the presence of one of the greatest and strangest riddles that can disturb the mind of man; and it is always a good and salutary thing to come into contact with emotions of this order."

The article concludes with the words: "An unexpected breach is made in the wall behind which lie heaped the great secrets, which seem to us, as our knowledge and our civilization increase, to become stranger and more inaccessible. True, it is a narrow breach; but it is the first that has been opened in that part of the hitherto uncrannied wall which is not turned toward mankind. What will issue through it? No one can fortell what we may hope."—F. H. R.

The "Thinking" Horses of Elberfeld were requisitioned by the Prussian military authorities when war broke out.

Dr. Vogel, their owner, protested and the Royal Academy of Berlin supported the protest. A reprieve was granted, but later the horses were requisitioned for an artillery battery. Their death on a Flanders battlefield has just been announced. The "thinking" horses of Elberfeld were brought to the attention of the public nearly three years ago by their trainer, Herr K. Krall, who exhibited them at various places in Germany. He asserted they were able to spell, add, multiply up to 12 times 12 and even to extract square roots.

Sweetness and Mercy.

By Louise de St. Hubert Guyol.

"I'd like to fill my arms full of kindness and sweetness and mercy and pour it over everything and everybody, all over the world."

The speaker was a little girl, whose arms were not very big but in whose eyes was a light that showed she could do this, and would if she but knew how.

"You can do it," declared Mrs. Merton, a sweet-faced woman with eyes something like the Little Girl's, and soft white hair waving back from her fine forehead.

"I can do it?" asked the Little Girl, looking down at her little figure and laughing. "How can I do it?"

"By distributing kindness everywhere you turn, by teaching kindness to everybody who crosses your pathway."

"I am too little to teach anything to anyone," objected the Little Girl, "because there is no one smaller than I who is big enough to learn, and no one to whom I can be very kind, I am such a little girl myself."

"Will you do what I tell you to?" asked Mrs. Merton.

The Little Girl agreed, and the older woman went to her desk, and took from it a long sheet of foolscap paper. Across the top she wrote, "I will try to be kind to all living creatures and

try to protect them from cruel usage." She next drew a line down the center of the page, making two columns, at the top of one she wrote the word "Name," at the top of the other the word "Address."

"Now," she said to the Little Girl, "go out in your neighborhood and among your friends and get them to sign this pledge. Don't leave out the bad boys and girls, they need to sign it more than the good ones. Then, when you have all the names and addresses you can get, bring the list to me."

In a few days the Little Girl returned with some forty names signed to her pledge.

"Now call a meeting, as you would for any club you wanted to organize," Mrs. Merton told the Little Girl.

In two or three days the Little Girl came running in, happily, and told Mrs. Merton that all the boys and girls in the neighborhood were very happy over the meeting which was to be held that evening at her home.

Mrs. Merton promised to be present, and when she reached the Little Girl's home, she thought she had reached a lovely party, for the rooms were filled with little boys and girls, all prettily dressed, all very, very happy.

When everyone was there, the roll was called from the pledge sheet, and the Little Girl explained to the children why they should be kind to animals, telling them that the animals could not speak for themselves and that, therefore, people must speak for them; but she particularly told them what Mrs. Merton had impressed on her, that in teaching others to be kind to animals they must be very kind to people; that nearly always when children were unkind it was because they had not been taught better, and that they must be taught by a kind word, and not a cross one; that when drivers beat their animals, it was usually because they knew no better, and that if every boy who saw a man beat an animal would explain to the man that he was not only making the animal suffer, but injuring

a fine piece of property, just the same as if he chopped into his house with an ax, then the little boy would be doing a very great deal of good, not only to the dumb animal, but to the man who had never been taught the value of kindness.

The Little Girl next told the assembled boys and girls that they must elect officers for their Band and choose a name. This they did, and then Mrs. Merton rose and told the children that they must send the name of their Band and the name and address of the president to Boston, to the American Humane Education Society; there being no charge to become Band of Mercy members.

The new secretary did this, and soon afterwards the Band received from the American Humane Education Society, without any charge, some beautiful literature, with pictures and stories of every kind of animal and bird; the first copy of a year's subscription to *Our Dumb Animals*, a copy of "Songs of Happy Life," containing the words of many songs set to well-known tunes, and an imitation gold badge for the president.

Every month these children hold a meeting at which they discuss a subject agreed upon at a previous meeting, and upon which the members have all studied during the month, such as Cats, Dogs, Horses, Frogs, or Rabbits. Compositions are read and queer stories told. Then a report is given by each member of some act of kindness done during the month, and this report is duly recorded in the minutes.

"Do you think you are accomplishing what you wished to do?" Mrs. Merton questioned the Little Girl one day.

"What is that?" the Little Girl asked, looking up from the latest copy of *Our Dumb Animals*.

"You wished, once, that you could pour kindness and mercy and sweetness all over the world."

The Little Girl's face beamed with

a wonderful smile. "I'm still wishing that," she replied.

"You are doing it," Mrs. Merton said.

"How?" The Little Girl was so surprised that she dropped the pretty paper and, rising, went and stood close beside Mrs. Merton.

"With your Band of Mercy," the older woman said.

"But I don't see how," the Little Girl responded, "it's all such fun we're having."

"That's the beauty of it, that's the true quality of mercy—it blesses him that gives," Mrs. Merton quoted softly. "Now, shall I tell you how you are spreading mercy and kindness and sweetness all over the world?"

"Yes, please," the Little Girl said, softly.

"You remember the big boy, Ned, who used to torment the cats; you remember Dick, the bird's-nest robber, and Maribel, the big girl who was so afraid of dogs and kicked them whenever she could?"

"They're all members of our Band," the Little Girl reminded Mrs. Merton, "they didn't know any better then, but now they're as good as can be to animals and birds too, and bird's eggs even."

"And they are more than that," Mrs. Merton went on, "for their mothers have told me that, since they joined your Band of Mercy, they are better in their homes; since they have learned to be kind to cats and dogs they are kinder to the younger children; since they have learned to stop robbing bird's-nests, they are learning to respect the property of other people. They say you have sent great sweetness into their homes."

The Little Girl thought for a long time. "Why," she finally asked, "does the treatment of animals make such a difference?"

"I am not quite sure, dear," Mrs. Merton replied, "but what I am sure of is this—we have never known it to

fail, that where a child is taught kindness to little helpless dumb things, that child is kinder to everything else on earth. Probably it's because an animal is so helpless that when a child is taught to treat it kindly he is being taught to develop the noblest traits a man or woman can possess—justice for the helpless, succor for the suffering, consideration for the weak, and compassion for the unfortunate."

"The Wounded Comrade."

A miniature group, to be cast in bronze with other groups and single figures of elephants, by Carl Ethan Akeley of the American Museum of Natural History, New York, to which we are indebted for the photograph. The *Scientific American* thus com-

ments on this work: "Human life is full enough of commonplace, of the petty drudgery incidental to the quest of food and shelter. This is naturally still more true in the case of animals, who have not risen to the same mental and moral plane as man. Yet even among them there are not lacking, as everybody knows, affecting instances of devotion and 'higher mental qualities.' The elephant in particular, that huge and seemingly unwieldy pachyderm, is noted for the high development of his mental faculties. The group which Mr. Akeley has entitled 'The Wounded Comrade' brings before our mind a touch of pathos from the jungle, a reminder that the human heart does not alone harbor feelings of altruism and devotion."—*Our Dumb Animals*.



Courtesy "Our Dumb Animals."

THE WOUNDED COMRADE.

The Horse's Face.

A Roman nose in a horse, like the corresponding aquiline contour in a man, generally indicates strong individuality, often accompanied with great intelligence, says W. M. Phillips in *Twentieth Century Farmer*.

A straight facial line is quite as often found with a high degree of intelligence, but a dish-faced horse is rarely anything but a nonentity in character. We have seen a few exceptions to this rule, but they only prove it. A fine muzzle denotes a high, nervous organization, while a coarse and large muzzle, with small and non-expansive nostrils and pendulous lower lip, mean stupidity.

A sensitive and trumpet-shaped nostril means courage and intelligence, even when, as it does sometimes, it also means heaves.

The ear is more intelligible even than the eye, and a person accustomed to the horse can tell all that he thinks or means. When a horse lays his ears flat back on his neck, he most assuredly is meditating mischief, and the bystander should beware of his heels or teeth. In play, the ears will be laid back, but not so decidedly nor so long. A quick change in their position, and more particularly the expression of the eye at the time, will distinguish between playfulness and vice.

Horse Joins in Duet.

It is well known that horses love music, and many of us have seen them in the circus or hippodrome, waltzing to the dance tunes, and marching to the tap of drum. But our old Jim is the star in equestrian music.

Only yesterday, as he stood tied to the rack in front of the house where Madam is practicing, he became as excited as a matinee girl.

When the singer began to try the scales, old Jim began to look around. Presently she gave a bit of vocal gymnastics, and the horse shook his head,

looked wild, and pawed the ground.

Next, the lovely soprano voice filled the air with clear full strains; old Jim neighed, and champed his bits and moved the cart back and forth with rapid plunges.

Then the singer tried a song with marked time. The horse became quiet, and stood there with ears erect and trembling. The music drifted into a sweet old melody, a touching and tender little cadence, when all at once Jim whinnied, gave a responsive neigh, and then commenced a duet, the like of which none of us ever heard before.

More than a hundred people collected there, drawn by the strange spectacle, and still stranger sounds of voice and piano, accompanied by the gentle neighing and head-shaking, all in perfect time and unison. And when the song ended, there was a whirlwind of applause that delighted the singer but frightened old Jim almost to death. —*Our Dumb Animals*.

Praise for Man's Friend.

Just to give pleasure is not the only mission the dog has. Flocks on hill and plain have been guarded, and herded; the approach of the stealthy thief by night has been made known; property, and even lives have been saved by the direct means of a dog. In fact, many of their acts have been heroic, and if performed by men, they would have worn medals voted by Congress.—*Southern Kennel*.

Why Teddy Wears a Medal.

By J. L. Harbour.

"What's the good of giving a medal to a dog?"

No doubt some people asked this question when they picked up the daily papers one morning not long ago and read that a big dog named Teddy had been given a medal by the New York Women's League for Animals for saving the lives of two children who were drowning in the Hudson river.

Teddy is a handsome, big, New-

foundland dog and you could not make many people believe that he has not as much sense as some people have. It is certain that he had sense enough to know that two children were drowning when he saw them struggling in the waters of the river. He rushed into the stream and brought both of the children to shore in safety. How did he know that they were drowning? He had some kind of dog sense that made him aware of this fact.



"TEDDY," THE NEWFOUNDLAND THAT
SAVED TWO CHILDREN.

The intelligence of most Newfoundland dogs is remarkable, and the boy who would say that Teddy is "no fool" would only be giving the fine big dog his due. He is not the first dog to be given a medal for saving human life. No less than six other dogs are wearers of medals similar to the one given to Teddy.

He is an extremely amiable and friendly dog, the property of Mr. Olaf Hansen of New York. Teddy modestly extends his paw for a "handshake" whenever anyone feels disposed to grasp it in friendliness. How much he "sensed" the distinction of being awarded a medal for bravery we do not know. It is certain, however, that he knew enough to save human life when it was in danger, and that makes him worthy of the medal he now wears on his collar.—"Our Dumb Animals."

Not for Sale.

By F. Louise Francis.

"How much will I sell him for?"

"I wouldn't take a million dollars for that dog; no, 'siree."

"Why, yes, I'll tell 'yer' why I won't part with him, if 'yer' want 'ter' hear. Sit down!"

"Well, when my boy was a baby, not more'n a year old, I was cap'n of a canal boat. We was tied up on the Hudson river at Albany. The ice was 'jest' brankin' up an' a-floatin' down stream.

"My wife use' 'ter' put the baby out on deck in a clothes-basket most every day, an' he'd play in that for hours on a stretch, with the dog.

"One day she left 'em a second, and went 'inter' the cabin—I'd gone ashore that mornin', when—ker—plunk! overboard went the basket and baby 'onter' an ice-cake. 'Whew!' it makes me shiver when I think of it. They landed right side up tho', thank heaven!

"Well, sir, that dog barked with all his might, till my wife rushed out 'ter' see what was up,—then, would 'yer' b'lieve it?—he jumped in, too.

"I came back 'jest' a few minutes after, and my wife was actin' like she'd gone crazy;—she was wavin' her arms toward a speck down the river. I looked! my heart most stopped 'a-pumpin'! I lowered the boat as quick as I could, with my hands shakin' so,—and we put off.

"I saw a clear strip o' water ahead an' we made for it as fast as we could row. When we got within fifty feet o' the baby an' dog, the ice closed in around us.

"I looked over my shoulder! There was a big cake o' ice 'a-pilin' on top o' the one where the baby was an' 'a-pushin' the basket toward the edge.

"The dog was 'a-barkin' like mad.

"Splash!

"My wife screamed.

"The basket an' baby was in the water!"

"That noble dog was 'onter' his job tho', all right. Yes, 'siree'! He grabbed that baby an' held on like a vise. Managed 'ter' keep heads above water, too, somehow.

"With superhuman strength we pushed, jammed an' broke our way through those ice-cakes. In a few seconds—they seemed like years—we got 'ter' 'em an' hauled 'em both aboard.

"The baby was all right, tho' a bit chilled, but the dog was about ready 'ter' cash in—couldn't 'av' kept up much longer—could 'yer', old boy?

"Sell him? No, 'siree!'"

Dogs on the Battlefield.

While man, obeying the command of king and czar and emperor, goes forth to kill his fellow-man, dogs, silent, unprotesting, guarded from flying bullets only by a symbol, search the bloody battle-field for maimed and wounded, taking with them promises of comfort and of help.

These Red Cross dogs are especially trained for this service. Entrance requirements are high. "The preference is usually given to sheepdogs," says a recent issue of *The Collie Folio*, "and to those of good temper and ability. But this does not necessarily mean that every sheep-dog will make a good

ambulance dog. Shy or aggressive dogs are useless, also those who hunt game, or who lack character."

There are various ways in which these dogs are today hunting for the wounded and making their reports at headquarters. Some dogs wear bells. When the bell ceases ringing the master follows its last direction and comes upon the dog, keeping watch beside a wounded soldier. Other dogs have been trained to bark as soon as they find a man who needs assistance; another will take a man's cap, or something from his pocket, and retrieve it to his master.



THE FRENCH METHOD. THE DOG TAKING THE WOUNDED MAN'S CAP.



THE AMBULANCE DOG AND HIS TRAINER.

The Belgian Club of Ambulance Dogs for some time past has been making special study of these various methods of training, by holding competitive contests. The trainers of these ambulance dogs are given free transportation to the place where these contests are held; and "specials are given them, but only registered dogs of pure breeding can obtain this for their master." "Breston," who won the prize in the 1911 Red Cross Contest, was purchased by the Red Cross Dog Society of the Netherlands for \$250. This was much less than

would have been paid had the dog been of pure extraction.

Before the declaration of the recent war it was planned that such contest should soon be held in Holland. These dogs today, however, instead of using their intelligence to gain honors for owner and trainer, are busy putting into actual practice the valuable lessons they have learned in helping to alleviate the human suffering now raging throughout Europe.

Dog that Goes to School.

Betty is a small, brown and white fox-terrier. She goes to school every day, and likes it better than a great many of the boys and girls, because she starts for the schoolhouse on Saturdays and Sundays and seems quite disappointed when her master calls her back. While the school is in session Betty lies quietly under the stove, where it is nice and warm.

When the first grade is called out, and the little tots begin to read over the lines, "The busy squirrel runs around, looks for acorns on the ground," the dog gets drowsy and, snuggling her head on her paws, falls asleep. Sometimes, when dreaming, she flaps her short tail excitedly against the sheet of zinc under the old stove. Then the children smile a little and the teacher remarks that "Betty is probably chasing a squirrel."

The dog knows what the sounding of the recess bell means quite as well as any of the pupils, and usually makes a dash for the door, in order to be the first one out. If some of the children get ahead of her, she dances into line near her master and goes out with him. She never stays in at recess but is always out playing with the boys and girls or chasing the squirrels in and out among the trees around the schoolhouse.

When the noon hour arrives, Betty keeps near the children, her small head poised expectantly. They talk to her,

and give her bits of meat and bread. She likes candy and is very fond of fruit, especially grapes.

The dog does not sleep as much during the afternoon session. She wanders up and down the aisles, visiting this child and that one. Sometimes she takes the teacher's arm-chair, if it is vacated, or sits on the top of her master's desk, very quiet and erect. If, in the meantime, he has to come down to the front for a recitation, Betty comes along with him and sits on his lap or at his feet while the class recites.

Miss White, the teacher, doesn't mind having this extra pupil. The dog is always quiet and well-behaved in the schoolroom and in no way does she hinder the progress of the children in their work.

The school which the dog attends is in the town of Marlboro, New Hampshire. It is a district school, the building containing only one large room. There are thirty-four pupils, mostly Finn children, who are well-behaved and above the average in brightness.

The dog is owned by Masters Paul and Walton West. The boys live on a farm. Betty was picked up a few years ago in Dublin, New Hampshire, by a dog catcher. She proved to be such a friendly and intelligent animal that the man hated to shoot her, so wrote to Paul and Walton asking them to come over and look at the dog. The boys took her home. A short while after that, they met her owner in Keene. He told them he had taken the dog with him to a lumber camp and that she had run away while they were there. The man, seeing how much the boys thought of their new pet, told them they might keep her, so that Betty has a fine home and is getting a good education.

All the children take a great interest in their small, dumb friend. They are very kind to her and thoughtful of her comfort. If this feeling is encouraged, it will most certainly lead them to be thoughtful and kind to all animals, will it not?

The Power of Love.

About two hundred years ago a rich, powerful nobleman named Leopold was duke of the province of Lorraine. The duke was very fond of animals.

Among his savage pets was a great bear, whose name was Marco.

Marco was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of the animals, and on state occasions he was led out by a big iron chain, and made to dance for the amusement of Leopold's friends.

Marco was fierce and when he swung his shaggy head out of the door of his hut and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless, and those white teeth of his were very sharp.

One cold winter night Marco, having swallowed his supper at a few gulps, shambled back into the farthest corner of his hut and curled up to sleep. He was just at the "falling off" point when he heard a sound at the house door. He started up, and what should he see but a small boy, hopping first on one foot and then on the other, and shivering with the cold!

The boy was a homeless child who had lost his way in the duke's forest and had run into the bear's hut for shelter, not knowing that it was already occupied.

Marco did not know who this newcomer might be, but he was so surprised that he quite forgot to growl.

Then a strange thing happened. The boy ran over to Marco and, peering into the shaggy face, cried joyfully, "Why you are the duke's funny bear that I saw dancing the other day! Won't you be my friend? I need one so much."

The bear Marco did not understand what the boy said but he understood the kind hand that stroked his head. That hand meant "I love you." Marco had never been loved in all of his

rough bearish life—at least not since the days before he had been caught in the deep forest, a frightened baby, screaming for his mother.

Now a great answering love filled his wild heart. He allowed the little lad to lie down beside him, warmed by his furry coat, and together they slept through the night.

In the morning the boy went away, but came back to his friend in the evening. This happened for several days. Marco shared his food with his visitor and they became fast cronies.

One day the keeper was surprised to see that Marco left his supper untouched, and instead of hurrying away to feed the other animals he stayed to watch the bear.

Marco sat in the door of his hut, patiently waiting for his boy. The keeper offered to take away the food, but he received such a fierce look that he set it down again and hid behind a tree, to see what would happen next. In a moment, to his amazement, a child ran up to the bear. The keeper sprang forward to snatch him out of harm's way, but the boy had already thrown his arms about his faithful friend, and in a twinkling they finished the waiting supper together.

Duke Leopold was brought to the hut to see the wonderful pair, and soon the story of the boy and the bear had spread throughout the land.

Duke Leopold gave orders that the poor child should be brought to his palace, to be educated and cared for. The little lad made many friends in his beautiful new home, but I think that he never found a dearer one than the bear Marco.—*Little Men and Women*.

In the Dog's Favor.

When you hear of a man "living a dog's life" you should be assured that he has attained to a high standard of morality. Consider the following points in favor of the dog:

A dog never deserted his master to

follow another who was more prosperous.

There never was a bad or vicious dog that was not made so either by abuse or neglect.

Dogs are honest. You never saw one trying to cheat another dog.

The dog touches human life at more points than any other animal and responds quickest to human influence.

Evergreen Inn.

By Louise M. Haynes.

Quick! Ned! Get up and look out the window! The snow has drifted in the night so much, it must be ten feet deep out there!" and Henry hopped about excitedly.

Ned leaped out of bed and ran to the window.

"Let's dig a tunnel this morning to the big spruce-tree," he cried. "Hooray!"

Both boys dressed as quickly as possible and were soon through their breakfast and ready to go out in the snow.

"We can start down the path father shoveled and begin to tunnel where the drift is so high," Henry said.

The boys worked fast as the snow was light, and the tunnel progressed rapidly.

"What would become of us if it caved in?" Ned asked.

"I don't believe we would have a very hard time to dig ourselves to the top, because you see the snow is not heavy," Henry answered.

Suddenly a light came into the tunnel at the end where they were digging, and through the opening they saw the loveliest little evergreen room, formed by the drooping branches of the spruce-tree.

"What a grand playhouse, Henry! We'll have this tunnel for our private entrance, and nobody else can come in. Just look at the birds hidden in the branches from the storm—all kinds."

Both boys peered excitedly through the opening in the end of the tunnel at the birds.

"I don't see what they can find to eat," said Ned. "Let's go into the house and get them some food, they must be nearly starving by this time."

The children ran to the house and called to their mother, asking if she could give them anything for the cold, hungry birds.

"My teacher says beef suet is fine for them in winter," Henry suggested, "and chickadees like nuts and sunflower seeds."

The boys hurried back through the tunnel with their hands full of food. Clearing away the small amount of snow there was under the evergreen boughs, they scattered the seeds and nut meats on the ground. Then they tied the suet on the branches and crept back into their tunnel, where they could see all that happened. Immediately the ground was covered with chickadees and other seed-eating birds, while woodpeckers, nuthatches and others, were feasting on the suet ravenously. There was quite a chirping after they had eaten a few minutes, as though the birds were doing their best to thank the kind little boys for their thoughtfulness.

Ned and Henry kept food under the spruce-tree all winter, and called the snug shelter made by the drooping branches, "Evergreen Inn." The birds soon grew so tame that they let the boys come into the little enclosure and would perch on their heads and shoulders in the most friendly manner. Henry, who was a very good whistler, learned to imitate their notes and they would answer him.

Both boys enjoyed their bird friends and Evergreen Inn so much that they felt very sorry to see the snow melt and to have the birds leave the old spruce-tree for the open woods; but they are looking forward to seeing them return when the snow is deep again.—Our "Dumb Animals."



MARTHY ELLEN'S VALENTINE.

By Elsie C. Carroll.

"O, kids, come and see!" exclaimed Linda from the door of the school room, as she beckoned to a group of her chums who were inside. She led them to a corner of the hall before she revealed an ugly comic valentine she had kept concealed in the folds of her dress.

"Can you guess who it's for?" Linda demanded.

"Marthy Ellen!" two of the girls explained in concert.

Linda laughed. "That's right. Doesn't that look just like her old plaid dress, and her hair—Marthy Ellen's is just as funny as that."

"But, Linda, you wouldn't dare send it in school. Miss Murry would have a dozen fits," protested Bessie.

"Oh, I know that, but I thought we could have a lot of fun tonight. We can fix it up in a fancy envelope and send it at her door. The window blinds are always up at Marthy Ellen's. We can hide and watch her when she finds it. She'll expect it's a real valentine, then when she sees this picture of herself—" Linda finished the sentence with a giggle in which Bessie and Maude joined, while Clara, the new girl in the crowd looked on in silence.

"You'll come with us, won't you, Clara?" urged Linda coaxingly feeling rather than seeing that this friend did not favor her plan.

Just then the bell rang and the

girls ran to get in line without waiting for Clara's reply.

The girls in the Lincoln school had voluntarily adopted blue-serge uniforms. There was nothing compulsory about the dress but all the girls except Martha Ellen Langton, the daughter of a shiftless widower, wore the costume. Marthy Ellen had to wear what ever she could get and her dress was usually one out-grown by a couple of older sisters. No doubt this was one reason why Marthy Ellen found herself an out cast among the girls of her class. Another reason was that her home environment did not give her the same gentle manner, and regard for others that most of the other homes aimed to give. Marthy Ellen's disposition under these conditions had been growing more bitter as she grew older, until now she was in open defiance against every one in the world unless it was her teacher and baby sister Rose.

As was the custom, on the afternoon of St. Valentine's day, Miss Murry permitted the boys and girls to have a post office box and send valentines to each other. When it was time to open the box the students all sat very still and expectant while the teacher distributed the mail. There was a great stack of valentines for the teacher and many for most of the boys and girls. The box was almost empty when Miss Murry called out, "Martha Ellen."

Marthy Ellen had been looking on sullenly. Now she started and looked amazed as the teacher repeated her

name again and laid a beautiful valentine on her desk. Every eye was turned in Marthy Ellen's direction, while whispers began to arise in different corners. Who could have sent it? Marthy Ellen looked at her treasure a moment, made sure by the name on the back that it was really meant for her, then she did a very strange thing. She laid her head on her desk and burst into tears. Some of the boys and girls tittered, but a look from the teacher brought silence, and soon afterwards school was dismissed.

Most of the boys and girls remained to compare valentines and try to find out the senders, but Marthy Ellen, her eyes still blurred with tears, hastily packed up her books, put the valentine carefully in one, and hurried from the room.

"Who on earth could have sent that beauty to her?" exclaimed Linda as soon as she was gone.

"Let's find out," said Bess: "Did you?" she demanded of the boy at her side. There was a laugh and a denial and the interrogation went on, "Did you? Did you? Did you?" until the rounds had almost been made.

"Did you? Bess demanded of Clara Blake who was intently putting her own valentines into her book-sack. Clara did not look up but she nodded her head.

"Here she is!" exclaimed Bess and Clara was surrounded by her amazed school-mates.

"Why, Clara Blake, what on earth did you send that lovely thing to her for. It was the prettiest valentine I saw today. I'm jealous of Marthy Ellen. Aren't the rest of you?" It was Linda speaking. There was a chorus of, "Well I should say."

Clara was a shy little girl and her face had grown very red, but she now looked resolutely into the surprised, half-mocking faces of her friends.

"I didn't buy it for her. I meant to send it to the teacher. Then when I saw that hideous one—some of you are going to send I—I thought how I'd

feel to get one like it. It made me begin to think about Marthy Ellen and I—I—feel so sorry for her. She can't help how she dresses and she hasn't any mother and her father isn't like our fathers—O, it must be dreadful not to have anyone to really love you and to have your school-mates treat you like—like we—treat her. I—I—just know that is partly why she is so rude and hateful. Any of us would be."

Clara half expected a shout of ridicule to follow this outburst of sentiment, and was surprised at the silence when she stopped speaking. The boys and girls were regarding her with curious seriousness. Clara went on.

"My Aunt Amy told me a story last night about how Valentine Day got started. It is named after an old man who lived many years ago. He was so good and kind to every one that the people almost worshiped him. This made some of the prominent men of his country jealous and they put him in prison. Even while he was there he remembered his friends and would write them loving messages. When he died they made him a saint and decided to remember him by celebrating his birthday every year. The way they decided to celebrate was to make their friends happy as he had done by sending them kind and loving messages. Our custom of sending valentines grew out of that, Aunt Amy says, and when we send anything but kind messages think how we are abusing the day. It is a day to give happiness just like Christmas, don't you see?"

Linda Meyer's face had grown very red and the girls who were in her secret saw her take something from her packet and tear it into tiny scraps.

Linda herself was the first to speak when Clara had finished.

"Let's all send her the prettiest valentine we can find tonight," she said.

"Let's! Let's!" came a response in a chorus.

"Or don't you think," said Clara who had thought it all out, "that if

we really wanted to give her something that would make her happiest that we—we might all give what we would spend for a valentine and buy a dress like ours."

"Sure!" the girls agreed.

"And us fellers will throw in and buy her a pair of shoes to go with it," chimed in Steve Whipple, and his crowd agreed.

"Well, let's do it right now," urged Linda, eager to atone for the prank she had planned. Let's get Miss Murry to go with us and help select the things. We can get them at papa's store and pay tomorrow."

Miss Murry had apparently been absorbed in some work, but when the boys and girls surrounded her desk she looked at them with shining eyes that should have told them she had heard their plan.

The next morning when Marthy Ellen entered the school house a murmur of pleasure ran through the room, dressed in a neat blue serge with a hair-ribbon to match, Miss Murry's part of the valentine, and her feet in new shoes she did not look like the Marthy Ellen of the day before. But best of all was the changed expression in her face. The old gleam of defiance had gone and there was a light of friendliness in her eyes.

The girls gathered around her to make her feel that she was really one of the crowd.

"I don't know which one of you sent me that valentine yesterday," Marthy Ellen confided, "but anyhow it knocked the devil clean out of me. I'm goin' to be decent now so you won't be sorry you've done all of this for me, and say—I—I—sent that valentine to little sister Rose. If you could see how tickled she was you'd be glad all over again. Just think how much good one valentine can do. It even made dad act different and this morning he's gone to hunt a job. He says if clothes can make such a difference in kids as this outfit has made in me he's goin' to see that we

have some. He don't know that what really knocked the devil out of me was that beautiful valentine."



By Mildred Sargent

Age 14.

Kenilworth, Utah.

How I Got Lost.

Here is the story of the time I got lost in the mountains. I have read lots of the stories of the boys and girls and would like them to hear what happened to me.

Perhaps some of the boys and girls remember reading in the "Semi Weekly News" of a boy 10 years old who was lost in the mountains a year ago last summer, and had to sleep on the top of the mountain alone. I didn't even have a coat; but as it was hot August weather when I left home I didn't know I would need one.

Well I was that boy and will tell you about it if you care to hear. One Sunday afternoon Uncle Howard asked me to go up Maple Canyon with him and of course I went, for I always loved to be with him.

When we came to the forks of the canyon we left our horse and went up over a bench. This was where I got mixed for I'd never been on this bench before.

We crossed the bench and went down into the canyon and after fishing up the stream for a mile or two I asked Uncle Howard for the 22 rifle. I wanted to shoot at a squirrel. He loaded it for me and showed me how to hold it. I crossed the creek and he called to me that he was going down; but I thought he said he was going on; so after I shot at the squirrel, which only ran away I started up the creek, but couldn't find Uncle Howard. I came back and looked all around where we had been, with no better success, so I went back up the canyon. I kept going up, up, all the time thinking that when I got on top I could see home. But when I reached the top which is the dividing mountain between Springville canyon, Diamond fork and Maple canyon, I couldn't see anything but mountains and trees on every side. It was nearly dark and I was so tired I could hardly stand, (they told me afterwards it was about four miles and all up hill) so I followed up the ridge till I came to some tall pines. I lay down and went to sleep without even a coat to keep me warm.

I awoke three times during the night, Once it sprinkled a little so I crept further into the brush.

When Uncle Howard couldn't find me, after riding up and down the canyon twice, he rode home thinking I must have passed him on the way. It was nine o'clock when he got home and after a search all around he got papa and came back up the canyon. Some of the boys heard about it and gathered a crowd to go and search for me. Nearly all night long they searched up and down the creek but it was such a small stream there wasn't any fear of my drowning unless I stumbled over a steep bank and got hurt.

About two o'clock they decided to wait for daylight. As soon as it began to get light they scattered all over the canyon and began their search.

When some of them reached the top of the ridge they found my tracks, and on top of them the tracks of a large bear. It had come down the trail in the dark.

When morning came, I started down and about seven o'clock I heard some one call.

You boys can imagine that was the best sound I ever heard in my life. In a minute or two some men came in sight and I never hurried faster for any one than I did for them. One of them began to shoot (the signal to the rest that I was found).

When we reached the bottom of the canyon there was nearly 40 men and boys there waiting for us. Just think of that many men gathered together in less than twelve hours; but they knew if I got

started down the opposite side of the mountain I might walk for days before I found anyone.

Two weeks after I was lost some men killed two large bears just below where I was.

Of course when you think of it here it don't seem like much of an experience, but up there it was different, and if our Heavenly Father hadn't protected me, I might not be here now.

Fay Jensen,
Mapleton, Utah.

Age 10.



By G. C. Sorgatz,
Pocatello, Idaho.

Age 12.

SHADOW TIME.

Lay by the story and lay by the rhyme,
The shadows are here, and it's Hush-a-
bye Time;

Mother Goose's children are all fast
asleep,

And little tin soldiers their night vigils
keep;

Nary a sound in the nursery is heard
Save clatter of hoofs way out Banbury-
ward.

Whence the cockhorse of the nursery
theme

Goes galloping out of a little lad's dream.

Put by his rompers, and put by his toys,
And grownups step lightly without any
noise—

Childhood is weary and worn for its rest,
And trustingly snuggles at Motherhood's
breast;

Shadows fall gently and winds whisper
low

Along the sweet paths where his dream
fancies go—

Bless him and guard him and guide him
away,

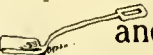
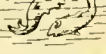
And bring him safe back to the Kingdom
of Play.

—J. D. Wells.

Little Scissor-Stories

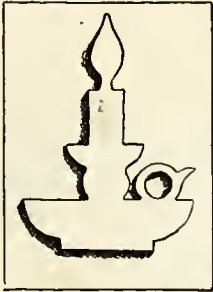
(XII)



THIS is a Lighthouse," said Cousin Kate, snipping and clipping with her clever . "The  stood on a pile of  by the shore. The  played about its foot, and the sea  flew around its head, and it looked far across the sea and half-way round the . Close to the  was a little , where Tom, the keeper, lived, with Mary his wife and Bell his little . All day while the  shone, Tom worked in the garden with his  and , or went out in his  to catch . And little  played with her  and her  and her pretty necklace of . But when night came, Tom climbed up and lighted the lamp in the , and little  ran out to see it shine. The light turned round and round and shone like a great  in the dark, and far away the  saw it and knew where the sharp  were and which way to steer. 'A wonderful thing is the !' said the little candle on the shelf. This is



the little Candle on the ,” said Cousin Kate, clipping and snipping with her clever . “The  looks half way round the ,” said the



, ‘and everybody looks at it.

The  shines with its great  and shows the  where to go.

But I stand here with the  and the , and what good can I do with

my little ?’ So the  fretted and was sad.

But one night Little  lost her pretty necklace of . ‘I must have lost it in the garden,’ she said,

‘when I was playing with my  and .

Then Mary took the  from the  and went

out in the garden, and lo, in a dark corner under a

, she spied the necklace of  ! ‘There!’

said the . ‘I could not save

the  at sea, but neither

could the  find the necklace

of . The  shines its

best with its great , and I

will shine my best with my little

, and we will both do

all the good we can!’ So the little candle stood

on the shelf and was glad when it remembered.”



The Funny Bone.

College Wisdom.

"What are the bonds of matrimony?"
"Baby ribbons!"—Cornell Widow.

A Felicitous Deficit.

Caller: "How much for a marriage license?"

Town Clerk: "One dollar."

Caller: "I've only got fifty cents."

Town Clerk: "You're lucky."—Philadelphia Bulletin.

Pointed.

Trixie (a bit late in arriving): "Well, girls, who are you knocking now?"

Belle: "We were all here but you, dear!"—Puck.

Inconsiderate.

Pup: "Great cats! That's a nerve! Somebody has put up a building right where I buried a bone!"—Puck.

Obedience.

"Oh, Georgie, Georgie!" exclaimed a fond mother when she saw her small boy considerably battered up and dirty, "you have been fighting again! How often have I told you that you shouldn't fight?"

"Well," said he, "what are you going to do when a fellow hits you?"

"Why, keep out of his way," said the mother.

"I'll bet," said the youngster, "he'll keep out of mine after this."

The Perfect Boy.

Willie was doing penance in the corner. Presently he thought aloud pensively:

"I cant' help it if I'm not perfect," he sighed. "I never heard of but one perfect boy, anyway."

"Who was that?" asked his mother, thinking to point a moral.

"Papa," came the silencing reply, "when he was little."

A Duet.

A charming young singer named Anna Got mixed up in a flood in Montana;

So she floated away,

And her sister, they say,

Accompanied her on the piano.

A Good Disguise.

"Poverty is a blessing in disguise," quoted the sage.

"Well," replied the fool, "the disguise is certainly effective."

Evening Up.

"Your boys were in my apple-tree again yesterday," observed the first suburbanite.

"If you say anything more about it," declared the second ditto, "I'll send you the doctor's bill."

A Puzzler.

Bobbie's mother had just taken out her winter garments. "Ma," said the observant little fellow, "What did moths live on before Adam and Eve wore clothes?"

He Knew It.

In honor of a visit paid to his plant by the governor of the state, an automobile manufacturer once had a complete car assembled in something like seven minutes.

Some weeks after this feat was heralded in the daily papers, the 'phone at the factory rang vigorously.

"Is it true that you assembled a car in seven minutes at your factory?" the voice asked.

"Yes," came the reply. "Why?"

"Oh, nothing," said the calm inquirer, "only I've got the car!"

Substitute Accepted.

Actor (playing Richard III): "A horse! A horse! My kingdom for a horse."

Rude Auditor: "Wouldn't a jackass do as well?"

Actor: "Certainly! Come around to the stage door at once."

Resentment.

"Was it your craving for drink that brought you here?" asked the sympathetic visitor at the jail.

"Great Scott, ma'am! Do I look so stupid as to mistake this place for a saloon?"

Current Talk.

Teacher: "In French, money is feminine. Can any one tell me why?"

Pupil: "Yes, ma'am; because it talks."

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